

July 10 0 11

JOSEPH'S PARTY-COLOURED COAT,

CONTAINING,
A COMMENT ON
Part of the II. Chapter of
the I. Epistle of S. Paul
to the CORINTHIANS.

Together with severall Sermons: namely,

- 1 Growth in Grace.
- 2 How farre Examples may be followed.
- 3 An ill Match well broken off.
- 4 Good from bad Friends.
- 5 A Glasse for Gluttons.
- 6 How farre Grace may be Entayled.
- 7 A Christning Sermon.
- 8 Faction confuted.

By T. F. Ho. Fuller.

JOHN 6.12.

Gather up the Fragments that remaine, that nothing be lost.

(LONDON, 4

Printed by John Dawson, for John Williams, and are to be
sold at his Shop, at the Signe of the Crane, in Pauls
Church-yard. 1640.



TO
THE RIGHT
WORSHIPFULL
the Lady IANE COVERT,
of Peper Harrow
in Surry.

MADAM,



*U*stome hath made
it not only par-
donable, but ne-
cessary to flatter
in Dedicatory
Epistles, Epi-
taphs, and Dedications, are cre-
dited alike.

But I will not follow the
A 2 streame

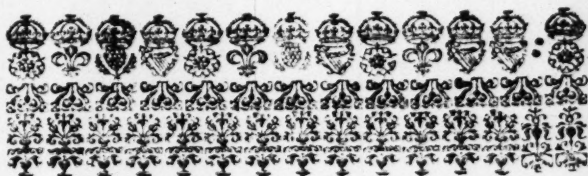
The Epistle.

streame herein: First, because I account it beneath my calling, to speake any thing above the truth Secondly, because of you it is needlesse: Let deformed Faces be beholding to the Painter, Art hath nothing to doe, where Nature hath prevented it.

Wherefore I will turne my praying of you, into prayer for you, desiring God to strengthen and increase all goodnesse in you, and give you perseverance (that golden Claspe) which joynes Grace and Glory together.

Thus desiring to shroud my weake labours, under your favourable Patronage. I rest

Your Ladiships in all service,
T. F.



A
COMMENT
 ON I COR. II. 18. &c.

For first of all when you come together in the Church, I heare there be divisions among you, and I partly belevee it.



THE Apostle calleth the Corinthians to an account, and readeth his black Bill unto them. It containeth severall *Items*, which you may reade in the following chapters; but the *Imprimis* is in the

Text. *For first of all, &c.*

When you come together in the Church, &c.

Even in the non-age and infancy of Christianity, there were Churches appointed for

Observ.

B

Gods

Godsholy service. True some take Church here, *pro.cetu fidelium*; yet *Theophylact*, and all Greeke Writers generally expound it, the materiall place of meeting.

Two things then were chiefly aymed at in Churches.

1. Receipt, that the place were capable to containe the people.
2. Privacie.

Being then under persecution they built not their Churches to be seene, but not to be seen, and then were as plaine in their houses, as in their dealing. Beauty and Magnificense were of later date in Christian Temples, when Religion grew acquainted with peace and prosperity; and good reason Gods house now should bee decently garnished: Some shunning whorish gaudinesse, leave the Church to sluttish nastinesse. The Font (our Iordan) having more mud than water in it: the Communion-table unseemingly kept.

Cautien.

Withall let us take heed lest as it hath been observed in England, that great House-building hath beene the bane of good House-keeping. So let us take heed lest piety in us bee so much the worse, by how much our Churches are better then they were in the time of Saint Paul: What a shame would it be, if there should be more light in the Church windows than in our understanding: more pious sentences written in their wals than in our hearts,

more

more uniformity in the building, than in our behaviours.

I heare there be divisions among you.

How came Saint Paul by this intelligence? Was not hee at Philippi, when hee wrote this Epistle? (as appears by the Post-script) which was many miles from Corinth. How heard the Apostle of these divisions at such a distance?

Quest.

Saint Paul was cunning in a kind of Christian and lawfull Magick. All the world was his circle, (for so he saith of himselfe, *The care of all Churches lyeth upon me, 2 Cor. 11. 28.*) and some faithfull friends in every Church were his familiar Spirits in this circle, to inform him of all considerable passages. So that Saint Paul was at Corinth, when hee was not at Corinth, absent in person, present by his Proxies, these Intelligencers which kept correspondencie with him.

Ans.

Men in authority have quick eares to heare at a great distance. The mutterings of Malefactors are hollowings to Magistrates, who heare distinctly what offenders but whisper to themselves.

Doct.

Let none therefore be encouraged to sinne through a confidence to be concealed: What though Sinners be the servants of the Prince of darkenesse, and therefore hope to obtaine from their Lord and Master a protection that no punishment may arrest them; yet let them

Use.

know, that though the place wherein they sin seeme to them as darke as Egypt, it is as light to men in authority, as the land of Goshen: Lyons sleepe with their eyes open; Magistrates with their eyes both open, and seeing: when wee thinke them blind, they *Behold*: when deafe, with Saint *Paul* they *Heare*.

Quest.

Did these men (whosoever they were) well in telling Saint *Paul* these discords of the *Corinthians*? had they not better have gone backward, and covered the nakednesse of their neighbours with the cloake of silence? Pitty it is but that his tongue should bee for ever bound to the peace, who will prate of every fault hee finds in another, and at the best they are but clacks and tel-tales for their paines.

Answ.

Had they told it to some scoffing *Cham*, or mocking *Ismael*, who would have made muck to himselfe of the *Corinthians* discords; then they had been faulty in relating the faults of others; *Tell it not in Gath, nor publish it in Ascalon, lest the &c. 2 Sam. 1. 20.* but it being told to *S. Paul*, who would not mock, but bemoan; not defame, but reform these offenders, it was no breach, but a deed of charity, and the doers hereof, benefactors herein, to the Church of *Corinth*.

Dott.

It is both lawfull, and laudable to discover the faults of our dearest friends, to those who have power and place to reforme them. Thus *Ioseph* brought to his father *Iacob* the evill deeds

deeds of his brethren, *Gen. 37. 2* Indeed the Devill is called the Accuser of the brethren, *Revel. 10. 12.* but he accuseth them often without cause, even without charity, who since hee hath been cast into hell, knowes no other heaven then to doe mischief. But for a man to open the sins, the wounds of his neighbour, not with desire to put him to torment, but that the Chyrurgion may search and salve them, is an action most charitable.

There are divisions.

Object.

But did not Saint Paul in the 2. verse of this Chapter prayse the Corinthians? Now I commend you brethren, that you remember me in all things, and keepe the Ordinances as I delivered them to you. Were they growne so bad since the beginning of this Chapter? or doth Saint Paul with Saint Augustine write a retractation of what hee had written before? Is this faire dealing, that hee who formerly had by his commendations given the Corinthians a generall Acquittance from al their faults, should now come over them with an after-reckoning, and charge them with the sin of divisions?

1 Some answer, * *Omnia, id est pleraque, omnia.* So that al the ordinances are to be expounded the greatest part of them.

2 Others by Ordinances understand onely certaine Ecclesiasticall * Rites and Ceremonies, touching the discipline of the Church,

Answer. 1.

* *Cornel. ad. 1.* side on the Text.

* *Thom. Morton* in his comment upon the 1 Cor. 11.

which had no necessary influence, either on doctrine, or manners; so that the Corinthians might be observant of all these, and yet peccant both in life and beliefe.

If this bee the meaning, then let us take heed, that though we be whole in discipline, wee be not halting in Doctrine, though sound in ceremonies, nor sick in manners, ther being no such inseparable connexion betwixt the one & the other, but that a man may observe all orders in Church service, and yet be disorderly in his life & conversation, lightning oft times breaks the sword, yet bruises not the scabard; so error and vitiousnesse may breake all piety and religion in us, though in the mean time the sheath of Religion (formall decency, and outward conformity) remaine in us sound and entire.

* Cal. 1 Cor.
11.2.

* *Calvins* opinion is that the Apostle commending the Corinthians, meaneth the maine and general body of the Church, though there might be many straglers justly to be reprov'd, confessing *Laborasè quidem alios alijs vitijs: Interea tamen ab universo corpore re tentam fuisse formam quam commendaverat.* That Church therefore is, and is to be counted & commended for a good Church, whose head is whole, heart healthful, all vital parts entire, though having a lame leg, a bleared eye, a withered hand, some bad and vitious members, belonging unto it.

And I partly beleeeve it.

That is, I beleeeve some of you are guilty of this

this fault, though others be innocent.

Generall censures condemning whole Churches are altogether uncharitable. Angle out the offenders by themselves, but take heed of killing all with a Drag-net : And grant many, yea most to be faulty, yet some may be guiltlesse. Wickednesse was not so generall a Rule in Sodome, but that righteous *Lot* was an exception from it. See *Obadiah* (as a Jewell in the head of a Toad) Steward of *Ahabs* wicked household. Yea, seeing Impiety intrudes it selfe amongst the thickest of Gods Saints, (even drowning *Cham* in *Noahs* Arke) just it is that God should have some names even where the throne of Satan is erected.

Let us therfore follow the wary proceedings of *Iehu*, 2 King. 10. 23 who being about to kil *Baals* Priests, caused a strict search before to be made, *Search and look that there be here with you, none of the servants of the Lord, but the servants of Baal only.* So when wee are about with censuring, to murder the credits of many together, let us take heed that there be not some Orthodoxe amongst those whom we condemn al to be Hereticks; some that desire to bee peaceable in this our Israel, amongst those whom wee condemne for all factious Schismaticks.

But these words [*I partly beleeve it*] may thus also be expounded, as wel of the faults, as of the persons, as if he had said, I beleeve these accusations only in part, and hope they are not so bad, as they are reported.

When

D. 7.

Doct.

When Fames are brought unto us from good hands, let us not be so incredulous, as to beleeve no part of them; nor so uncharitable as to beleeve all; but with Saint *Paul* partly beleeve it. The good man carrieth a Court of Chancery in his owne bosome, to mitigate the rigour of common reports, with equall and favourable interpretations.

Rea 1.

Because Fame often creates something of nothing, alwayes makes a great deale of a little. 'Tis true of Fame what is said of the Devill: It has beene a Lyar from the beginning. Yea, and sometimes a Murderer. *Absalom* slew one of *Dauids* sonnes, and Fame killed all the rest, 2 *Sam.* 13. 30.

2

Because men in reporting things often mingle their own interests and ingagements with their Relations, and making them better, or worse, as they themselves stand affected: Water resembleth both the taste and colour of that earth, through which it runneth; so reports rellish of their Relators, and have a bluish and a smack of their partiall dispositions, and therefore such Relations are not to be beleeved in their full latitude, extent, and dimension.

It confutes

I

Those that will beleeve nothing of what they heare reported, though warranted by never so good witnesses. Though they be perswaded, they will not be perswaded, and will not credit any accusations though never so just. Yea, sometimes are so farre from trusting the
tongues

tongues of others, that they wil not trust their owne eyes: I beare them witnesse these men have charity, but not according to knowledge.

But where too much charity hath slaine her thousands, too little hath slaine her ten thousands. More men there be who take all reports upon the credit of the Relators, and never weigh them in the scales of their owne judgements, to see if they bee too light or no: Yea, some are so excessive in this kind, their beliefe out-stretcheth the report, what is told them to be done out of ignorance, they beleeve to be out of knowledge, what is told them to be done out of infirmity, they beleeve to be done out of presumption; they need not say with the man in the Gospel, *Lord I beleeve, helpe my unbeliefe*; But Lord pardon my too much beliefe, pardon my over-credulity; in that I beleeve all, and more than all reported. To conclude, let not our beliefs be altogether of clay to receive any impression, nor altogether of Iron, to receive none at all. But as the toes in the Image of *Nebuchadnezzars* Dreame were partly iron, and partly clay: So let our beliefs be composed of charity, mixt with our credulity, that when a crime is reported, wee may with Saint *Paul* partly beleeve it.

2

C

V E R S E

VERSE 19.

For there must be also heresies among you, that they which are approved, may be made manifest among you.



Here Saint Paul argueth a minore ad majus, being the more easily induced to beleve there might be divisions among them, because also there must be Heresies.

Doct

Heresies are worse than Schismes, false doctrines more dangerous than divisions. The former, sinnes against Faith; the later, against Charity; and though these two Graces be sisters and twins, yet Faith is the eldest and choycest.

However, as children use to say, they love Father and Mother both best: So let us hate Heresies and Schismes both worst. The rather because schisme is a fit stock to graft Heresie on; yea of their owne accord, old Schismatics ripened with age, grow young Heretikes, witnesse the Donatists, who (as Saint *Augustine* saith) were but pure Schismatics at first, and turned Heretikes afterwards.

What is a Heresie? A demand very important to be answered, seeing Saint Paul saith,

Acts

** Libro de
Heresibus ad
quod vult
decum.*

Quest.

Acts 24. 14. After the way which they call Heresie, so worship I the God of my Fathers.

Heresie is an error in the fundamentals of Religion, maintayned with obstinacy. It must be in the fundamentals. In the Primitive Church many were too lavish in bestowing the name of Heretike on those which dissented from the Church, in [as I may say] Veniall errors. A charitable man would have been loath to have beene of the Jury, to condemne *Iovinian* for an Heretike, on no other evidence, than that hee maintayned marriage in merit to be equall with Virginity. As therefore by those many Kings mentioned in the old Testament, thifty and one in the little land of Canaan, *Iosh. 12. 24.* is meant onely Toparchs, not great Kings, but Lords of a little Dition, and Dominion; So in the ancient Catalogues of Heretikes [especially of that which * *Phylaster* made] we may understand in some of them onely erroneous persons, swarving from the truth.

The next thing necessary in an Heresie, is that it be maintained with obstinacy, which is the dead flesh, making the greene wound of an error, fester into the old soare of an Heresie. Those two hundred men of Ierusalem, *2 Sam. 15. 11.* who followed *Absolom* to Hebron in their simplicity, and knew not any thing; cannot properly be counted Traytors or Rebels: No more can people purely erroneous

Ans.

* S. Ang. loco
prius citato
saith of him,
*Hereses quida
ipse commemorat,
sed mihi ap. el-
ian la hereses
non videntur*

neous, who doe not bolt and barre their eyes against the beames of truth, but willingly would imbrace it, if delivered unto them, and maintaine an error out of conscience, not knowing the truth be accounted Heretikes. Charitable therefore was the cautiousnesse of *Epiphanius*, who would not condemne the Anthropomorphites for Heretickes, (who mistaking some places of Scripture, which speake of Godseyes, feet, and hands, conceived him to bee of a bodily substance) but rather imputed it to their simplicity, than obstinacy, *Rusticit. ti eorum tribuens.*

Quest.

Whether doth every Heretike maintain that which in his owne conscience he knowes to be false?

Answ.

No: perchance some Heretikes at first may strive to defend errors, even against the reluctancies of their own judgements, and God may afterwards justly take from them, that light which they thrust from themselves; and as great Lyars tell lyes so long till at last they themselves beleeve them to bee true: so many Heretikes so long maintaine falshoods against their judgement, till at last being delivered up to a Reprobate Mind, they beleeve their very errorrs to be truth.

And wee will take just occasion to describe those qualities, which dispose a man to bee

bee a Father, and Founder of an Heresie.

1 He must be abominably proud: Pride is the key of the worke, especially spirituall pride; when one is elated with conceited sanctity above others, chiefly he wil snarle with his Superiours, and quarrel with men in authority, that those are before him in place, which are behind him in piety. 2. To pride add discontentment, that his preferments beare not proportion to his supposed deserts; thus *Arius* would be an Arian, because he could not bee a Bishop. 3. Learning void of humility. *The Serpent was the subtillest of all the beasts in the field, Gen. 3. 1.* in this kind a Dance is no dish for the Devils tooth. But in default of learning, good naturall parts will serve the turne, especially Memory (which is θαυματουργος a Wonder-working facultie) and a fluent expression; so that when hee calleth for words, *Gad: Behold a Troope commeth.* If both learning and natural parts bee wanting, yet (as when the golden shields were taken away, *Rehoboams* brazen Shields did the deed, and made as much glittering, 2 *Chron. 12. 10.*) Boldnesse and brazen-fact impudence will supply the place, especially if hee trades with the Vulgar, broaches dregs, and founds a dull and sottish Heresie, which hath no affinity with Learning. To varnish all these, there must bee pretended Piety, and Austerity of life, and how fowle or filthy soever the

Posterne or Back-doore be, the doore which opens to the street, must be swept and garnished: put all these together, Pride, Discontent, Learning, (at least-wise good parts, or impudency) pretended sanctity, and they spel together *Heresiarcham*, one cut and carved out to be Ring-leader and Captaine of an heresie.

To prevent these mischiefes, let such men pray to God for Humility (that vertue which is most worth, yet costeth the least to keepe it) and beware of spirituall pride, which is the Hectick Fever of the soule, feeding on the very moisture of the heart of Piety. Let them beware of discontentment, which is a direct quarrelling with God, who is the fountaine of all preferment, though men may be the channell; and hee who hath the least from him, hath more than he deserveth: And grant preferment is denyed thee, bee not so childish to cast away a Crowne, because thou canst not get a counter; willingly throw away thy soul, and foolishly revenge the fault of the times, (as thou countest it) upon thy selfe. Lastly, if God hath bestowed good parts upon thee, pray to him to sanctifie them to thee, otherwise the greatest memory may soone forget it selfe, and a fluent tongue may cut his throat that hath it.

So much for the Character of an Arch-Heretike. But those whose barren wits want pregnancy to be the Mothers of Heresies, may
not-

notwithstanding serve for dry Nurfes to feed and foster them; and to this purpose the Devil will make use of them.

A plaine Follower of an Heresie may bee thus described: First he must be ignorant, for hee that knowes nothing will beleeve any thing; these bee Maidens for their Religion; and therefore the opinion, which first woed them, first wins them, first come first served. Old Seducers, as it is *2 Tim. 3. 6. CREEPE INTO houses, and leade captive silly women laden with sinnes, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.* Secondly, desirous of Novelty: It is an old humour for men to love new things, and in this poynt even many Barbarians are Athenians. Lastly, (what resulteth from the two former) they must have the persons of men in much admiration, doting on some fancied mans parts and perfections, and entertayning any thing he saith, because he said it.

To prevent these mischiefes, that men may not be Followers of Heresies, let the meanest parted labour to attaine to some competent measure of knowledge in matters of salvation, that so hee may not trust every spirit, but be able to try whether he bee of God, or no; beleeve no man with implicite faith in matters of such moment; for hee who buyes a Jewell in a case, without ever looking on it, deserves to be couzened with a Bristoll Stone,

in

instead of a Diamond. Secondly, kill the itch of novelty in thy soule, practising the Prophets Precept, *Ier. 6. 16.* Thus saith the Lord, *Stand yee in the wayes, and see, and aske for the old pathes, where is the good way, and walk therein, and yee shall find rest for your sonles.* Lastly, love and admire no mans Doctrine for his person, but rather love his person for his Doctrine. And now to returne to the very words of the Text.

There must be also Heresies.

There is a double Must, or a two-fold necessity of things being; first an absolute necessity, when the thing hath in it selfe the cause of its necessary being: Thus God alone *Must Be*: (for what can bee, if being it selfe be not) and must bee good, and must bee true. Secondly, a conditionate *Must*, or a necessity, *ex hypothesi*, which must needs bee if such a thing be granted before. As suppose the Sun be risen, and it must bee day. Such a conditionate necessity is this in the Text: For upon the presupposition of these two things which cannot be denyed; that the Devill goeth about like a roaring Lyon seeking whom he may devoure, and that the flesh lusteth against the spirit, making men prone to all wickednesse; hence it followeth ther must be heresies. Thus he thar beholdeth a family, and findeth the Master

to

to be carelesse, the Mistris negligent, the sons riotous, the servants unfaithfull; hee may safely conclude that family cannot bee safe, but must be ruined: *There must be heresies*; parallel to that, *Luke 17. 1. It is impossible but that offences should come*: But farre bee it from us to conceive that God imposeth a fatall necessity, or by the irresistableness of his Decree, urgeth or enforceth any to bee Heretikes; their badnesse he wisely permits, but in no wise is the cause or Author thereof.

Among you.

You Corinthians, though men of excellent parts and endowments, are not privileged from having heresies among you; yea happily because of your excellent naturall gifts are more disposed thereunto. Or take it generally among you Christians, for properly heresies have their rise, and originall out of the Church, and issue thence, according to the *1 Iohn 2. 19. They went out from us, but they were not of us; for if they had, &c.* I see not therefore how *Epiphanius* can well make Platonists and Pythagoreans to bee Heretikes (the latter for their opinion of Transanimation) seeing neither of these were ever of the Church.

That they which are reprov'd may be made manifest among you.

D

That

That they whom God from all eternity in his secret councell hath approved, may have their Epiphany and manifestation unto the world, that thus discovered, they may receive from men a Testimoniall of their soundnesse, and sincerity. Not that God hereby gaineth any accession of knowledge (*fore-knowne unto God are all his workes from the beginning of the world, Act. 15. 18.*) but others hereby are certified and assured of that which was doubtfull before: Thus oftentimes Gold-smiths, though they themselves bee sufficiently satisfied of the goodnesse of the gold, yet *putteth it to the touch*, to content the Beholders.

And hereby also those which are not approved are made manifest. Many who doe *εὐταπεινωται ἐν σαρκί*, make a brave shew in the flesh, and carry it in a high tryumphant way, wil prove but base when brought to the tryal. Whilst many unknowne man, of whom the world tooke no notice, not suspected for any worth; shall acquit themselves valiant, and appeare glorious to God, and all good men: Many a bright candle formerly hid under a bushell, of a private and obscure life, shall then be set on a Candlestick, and shine forth to the world: And shall cause,

1 Glory to God, who shall be honoured and prayed in these his servants, and as it is *Matth. 9. 8. The multitudes will marvell, and glorifie God which hath given such power unto men.*

2. Honour to these his Champions of the truth. Never had *Athanasius* so answered his name, and beene so truly immortall in his memory, but for opposing of the Arrians. Never had Saint *Augustine* beene so famous, but for quelling of Manicheans, Pelagians, Donatists, and whom not for all his Heretikes lay pat for his hand to dash them in peeces.

3. Clearing to the Truth : her old Evidences which have layd long neglected, wil then be searched and found out, her rusty Arguments will be scoured over, and furbished up. Many will run to and fro, and knowledge shal be increased. Those which before shooting at the Truth, were over, under, or wide, wil now with the left handed Gibeonites hit the marke at an haires bredth, and faile not: Many parts of true Doctrine have bin but slenderly guarded, till once they were assaulted by Heretikes, and many good Authors in those points which were never opposed, have written but loosely, and suffered unwary passages to fall from their posting pens. But when theeves are about the countrey, every one will ride with his sword, and stand on his guard, when Heretikes are abroad in the world, Writers weigh each word, ponder each phrase, that they may give the enemies no advantage.

4. Confirmation to weake Christians, many whose hearts and affections were loyall to the Truth, but likely to be overborne by the vio-

lence of the opposite party ; will hereby bee strengthened , and established in the Right.

5. Those will bee reduced , who (as Agrippa said of himselfe, *Act. 26. 28. That hee was almost a Christian*) are almost Heretikes , not as yet *Formati & Radicati Heretici* , but such as well going , (or rather ill going that way) will plucke one foot out of the snare , and will returne to the bosome of the Church.

6. Lastly , the Hardned will bee made unexcusable , who obstinately persist in their errours : They cannot plead they lost their way , for want of Guides , but for meere wilfulnesse. And thus God is so good , hee would suffer no Heretikes to bee in the World ; were hee not also , so strong and so wise , that hee can extract thus many goods , by permitting them.

VERS. 20. 21.

*When you come together therefore into one place,
this is not to eat the Lords Supper.*

*For in eating, every one taketh before other his own
Supper; and one is hungry, and another is
drunken.*



For the sense of the first of these verses are many and different opinions, both what is meant by *This is not to eat*, and the *Lords Supper*. Omitting variety of Interpretations, we will embrace that which wee conceive the best.

This is not to eat the Lords Supper.

As if hee had said: True it is yee Corinthians, when yee come together to one place, you *eat the Lords Supper* (meaning the body and blood of Christ in the Sacrament, so expounded by * Saint *Augustine*, and *Ambrose*, with many other Latine Writers) and yet though you *eat it*, you doe not eat it. You perform the materiall part of the action, but leave out the life and soule thereof, not doing it legally and solemnely according to Christs Institution. Such is your want of charity, and excesse of riot in your *Love-feasts* [which you eat before the Sacrament] whereby your soules are disturbed, distempered, and quite put out of tune to eat the *Supper of the Lord*, as yee ought.

* *Epist. 118.*
ad Ianuar.
cap. 5. Ipsam
acceptionem
Eucharistie,
cenam Domi-
nicam vocat.

Doct

A duty not done as it ought to be done, is in effect not done at all. [Esay 64. 7.] There is none that calleth upon thy name, that stirreth up himselfe to take hold of thee. Not that the true Church of God, in whose person it is spoken (as Antiquity expounds it, and may bee demonstrated by unanswerable Arguments) do any times wholly neglect, though too often negligently performe their calling on God; not doing it with that faith, and constancy, care, and fervencie, devotion, and diligence, as they ought, and God requires; they did not call on God, in the same sense as Saint Paul speaketh *This is not to cate.*

Vse.

It will abate their pride, who rest on *Opus operatum*, as bad Divinity as Latine. For a deed done, is a deed not done, where the manner of the doing confutes and confounds the matter of the deed. Yea, in the best of Gods children; as *Gideons* Army of two and thirty thousand, did shrink to three hundred, *Iudg.* 7. 6. So it is to bee feared, that their so many Sermons heard, prayers made, Almes given, which they score up to themselves, and reckon upon, will shrink in the tale, when God takes account of them; and prove Sermons not heard, prayers not made, Almes not given, because not done in forme as he requires.

Yet it is some comfort unto us, if all our actions proceed from faith, and ayming at Gods glory; so that the saylings be rather in
the

the branches, and leafes, than in the roots of our performances. As for the Vnregenerate, they so remayning have in them *lasmus principium* of all true pious workes, all their divine actions are none at all. It being true of their whole list, what * one writes of the yeare of our Lord, 903. *Annus sua tantum obscuritate illustris*, famous only for this, that nothing famous was done in it, and the whole story thereof a very *Blanke*.

* Spondanus
Annal. Eccles.
in anno 903.

For in eating every one taketh before other his owne Supper.

Herein the Apostle reproveth their abuses in their Love-feasts, whose Institution, Declination, and Corruption, we will briefly describe.

Their Institution.

Love-feasts were founded on no expresse command in Holy Write, but only on the Custome of the Church, who immediatly before the receiving of the Sacrament, as appears both by the Text, and S. *Augustines* * Comment on it; (though Saint *Chrysostome* makes these *Love-feasts* to bee after the taking of the *Eucharist*) used to have a great Feast, to which all the poore people were invited, on the charges of the rich. This they did partly in imitation of our Saviour, who instituted the Sacrament after a full Supper, and partly in expression

* Loco prius
citato.

pression of their perfect love, and charity towards all men.

Their Declination.

But the number of the rich men encreased, not proportionably with the poore, 1 Cor. I. 26. *Behold your calling, that not many wise men after the flesh, not many mighty, not many noble are called.* The Church (in time of persecution, especially) is like a Copse, wherein the under-wood growes much thicker, and faster, than the Oakes. Hence came it to passe, that there were few Hosts, many Guests; few Inviters, many to be invited, and the burden growing heavie, lying on few backs, they wholly omitted the poor, who loath to come without any invitation, [the warrant to keepe a Guest from trespassing on good manners] were excluded from their Feasts.

Their Corruption.

Thus love to men in want, was quickly turned into want of love, *Mare Euxinum*, into *Mare Axinum*, *Love-feasts* into *No-love-feasts*. (Thus too often Charity is changed into bargaining, *Hospitals* turned into *Exchanges*, wherein those are taken in, that can give; and those left out, that have nothing.) The poore people in Corinth did see, and smell, what the rich men tasted, *Tantalizing* all the while, and having their penury doubled by the *Antiperistasis* of others plenty; yea, ryot and excesse; for some of them were drunken.

Yet

Yet marke by the way, that Saint *Paul* doth not plant his Arguments poynt-blanke to beat these *Love-feasts* downe to the ground, wholly to abrogate and make a nullity of them, but onely to correct and reforme the abuses therein, that there might be lesse ryot in the Rich, and more charity towards the poore.

Let not things simply good in themselves, be done away for their abuses; *Abraham* said unto God, *Gen. 18.* To slay the Righteous with the wicked, that be farre from thee, and farre be it from us, to casheare the good use of a thing, with the ill abuses annexed thereunto. Hee is a bad husband, that having a spot in his coat, will cut out the cloath, not wash out the dirt. Wherefore in matters of a mixt nature, wheringood and bad, are confusedly jumbled together; let us with the fire of judgement try the drosse from the gold; and with the fanne of discretion winnow the chaffe, from the corne.

Vse.

For in eating every one taketh, &c.

By *Every one*, understand not every particular person, in the Church of *Corinth*, [for then how could some bee hungry.] But every division, the faction of *Paul* a part, of *Apollo* a part, the sect of *Cephas* by it selfe.

His owne Supper.

Meaning that *Love-feast*, or plentifull Supper,

E

per,

per whereof formerly, therefore called their *Owne*, both becaufe severally provided for their *Owne* faction, as also in distinction of the *Lords Supper*, which they tooke afterwards.

And one is hungry.

Obferu.

Here is nothing in the poore to be condemned. For that they were hungry, was no sinne in them, but their punishment; Gods pleasure, and the rich mens fault. *Poverty sometimes keeps men innocent, whiles abused wealth makes rich men to offend.*

Something is here in the poore to be commended, that they would be *hungry*. Our age affords such unmannerly *Harpies*, they would have snatched the meat out of the rich mens mouthes. Some will not want a fire, if there be fewell in their neighbours yard: But O let us not unlawfully *remove the Land-mark* of our estates. Let us rather trespassse against modesty, than honesty, goe naked, than steale clothes; be hungry, and fast, than feast on forbidden food.

And another is drunken.

Quest.

Is it credible that any of the *Corinthians* being about to receive the Sacrament, would be so farre overtaken, as to be *drunken*?

Answ.

Surely not so drunken, as he, *Prov. 23. 35.*

They

They have stricken mee, said hee, and I was not sicke, they have beaten me, and I felt it not. They pronou' ced not Siboleth, for Shibolet, so that it might have beene said to them, as it was to Saint Peter, Thy very language betrayeth thee. Sure their tongues, eyes, and feet, were loyall enough to preserve their Masters credit. So then by Drunken here, understand the highest flight, and pitch of mirth. And as hearbs hot in the fourth degree, are poyson; so Summa hilaritas, is Ima ebrietas, the highest staire of mirth, is the lowest step of drunkennesse.

There is a concealed Drunkennesse, which no Infomer can accuse, no witnesse can testifie, no earthly Iudge can punish; yet is it lyable to a censure in the Court of Heaven, and counted Drunkennesse in the eyes of God. And though others cannot perceive it in us, wee may take notice of it in our selves, especially if wee examine our selves.

1. By our unaptnesse to serve God in our generall, or particular callings. 2. By the quantity of the liquor wee have drunke. 3. By the company with whom wee drinke. For as some who of themselves, never take notice of their owne fast going, yet are sensible of it, when they heare some of their company, whose legs are not so long, and so strong, begin to complaine; so though of our selves we find no alteration in our owne temper; yet if any of our Companions in drinking, who started from the same place, and ran the same pace

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with us, begin to be tyred, let them bee our Monitours, that it is high time, *claudere jam rivus*, to leave off our course, as being already drunkenness before God.

Use

Let us not walke to the utmost bounds of what we may, nor take so much liquor, as perchance we may justifie. It was permitted to the Iewes to beat a Malefactor with forty stripes, Deut. 25. 3. yet they never exceeded nine and thirty, as appears by their scourging Saint Paul, to whom no doubt, they used their greatest cruelty, 2 Cor. 11. 27. Let us not stretch our Christian Liberty to the utmost; *he that never will drinke lesse than he may, sometimes will drinke more than he should.*

Quest.

But why is here mention of Drunkenness onely, and not of Gluttony, seeing probably at such great Feasts these twin-vices goe together?

Ans.

The Apostle only instanceth in that sinne, which is most obvious, and appearing to sight: Gluttony is scarce discernable in him that is guilty of it; *Quia per esum necessitati voluptas miscetur, quid necessitas petat, & quid voluptas suppetat, ignoratur*, saith Gregory, * Necessitie in eating, so incorporates it selfe with delight, that they are hardly to be distinguished. Besides, as thunder and lightning, though they come together, yet lightning first arriveth to our sight: So though probably at the Corinthians Feasts, Gluttony and Drunkenness were

* Moral. lib.
30. cap. 18
ante medium.

were both joyned together in the same person, yet Drunkenesse was soonest and easiest discerned.

VERSE 22.

What have yee not houses to eat and drinke in, or despise yee the Church of God, and shame them that have not, what shall I say unto you? shall I prayse you in this? I prayse you not.



Vst you needs make the house of God the place of your feasting; If you be disposed to bee merry, have yee not houses wherein yee may doe it with more privacie, and lesse offence? or *despise you the Church of God?* Doe you under-value the place set apart for Gods service, to convert it into an ordinary Banqueting-house. This is the exposition of all Greeke Writers, who expound it the Materiall Church, and their opinion is much favoured, by the Antithesis and opposition in the Text, betwixt *Church* and *Houses*. Hence it appears, that these *Love-feasts* (which of late by the rich mens covetousnesse, were inclosed into a private courtesie, which at the first were a common Charity) were to their greater abuse, kept in the Church, or place of publike meeting.

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Only duties pious, and publike are to be performed in the Church. Duties publike and not pious more besit a Guild-hall or Towne-houle; duties pious, and not publike more become a Closet, *Psalme 4.4. Commune with your heart in your Chamber, and be still*, whilst duties publike, and pious beseme a Church, as proper thereto.

Rse.

Too blame those that turne the Church into a Counting-house, there to rate their neighbours, both to value their estates, and too often to revile their persons; others make it a Market-place, there to bargain in; yea some turne it into a Kennell for their dogs, and a Mew for their Hawkes, which they bring with them. Surely if Christ drove out thence sheep and doves, the emblems of Innocencie, he would not have suffered these Patterns of cruelty, to have abide in his Temple.

But most Latine Writers expound these words, *Or despise yee the Church of God*, of the spirituall Church. The rich Corinthians in not inviting the poore, made Balkes of good ground, chaffe of good corne; yea, Refuse of Gods Elect.

Objeſt.

But not inviting the poore, was not despising them. A Free-will-offering is no debt. *Ingratuitis nulla est injustitia*. Seeing therefore it had beene no sin in the Corinthians, wholly to have omitted their Feasts (as being not commanded by Gods Word) it could bee no offence

offence to exclude any Guests at their pleasure.

This is true of civill and ordinary entertainments: But these being entitled *Love-feasts*, and Charity pretended the maine Motive of them, poore people were the most proper, should have beene the most principall Guests. Besides, if not Christianity, yet Civility; if not grace, good nature, might have moved them, whilst they gorged themselves, to have given something to the poore, which stood by. To let them look on hungry, was a despising of them in an high degree, a *Scandalum Magnatum*, censurable in the *Star-chamber* of Heaven: Thus to wrong their Peeres in Grace here, and glory hereafter.

Hee that despiseth the poore, despiseth the Church of God. Whereof they are a member inferiour to none in piety; (*God hath chosen the poore of this world to be rich in faith, James 2. 5.*) Superiour to all in number. Now he that pincheth the little toe, paineth the whole body; the disgracing any member, is the despising the whole Church. Let us beware of affronting those in want, upbrayding their rags with our filkes; setting our meat before their eyes, only to raise their appetites. **He that hath the things of this World, and seeth his Brother to want, how doth the love of God dwell in him?**

Answ.

Doct.

And

And shame them that have not

Not, that have not houses, though perchance but homely, and hired; but *μη εχοντες*, those that have not wealth, and substance to pay the shot, and goe to the cost to invite you againe.

What shall I say, shall I prayse you in this?

*Doff.
Reasons.*

Pastours may, and must prayse their people wherein they doe well. 1. Hereby they shall peaceably possesse themselves of the good-wills of their people, which may much advance the power and efficacie of their preaching. 2. Men will more willingly digest a Reproofe for their faults, if praysed when they doe well. 3. Vertue being commended doth increase, and multiply; Creepers in goodnesse will goe, Goers run, Rnnners fly.

Use 1.

Those Ministers to bee blamed, which are ever blaming, often without cause, alwayes without measure; (whereas it is said of God, *hee will not be alwayes chiding*, *Psalm* 103. 9.) These Preachers use their reproofes so commonly, till their Physicke turnes naturall, and will not worke with their people.

Doe any desire to heare that which *Themistocles* counted the best Musicke; namely, themselves commended? On these conditions, wee Ministers will indent with them; Let them find

find matter, wee will find words; let them doe what is commendable, and blame us if we commend not what they doe. Such work for us would be Recreation; such employment, a pleasure, turning our most stammering tongue, *into the pen of a ready Writer* to: reprove is prest from us, as Wine from Grapes; but prayses would flow from our lips, as water from a Fountaine. But alas how can we build, when they afford us neither *brick*, nor *straw*? how can wee prayse what they doe, when they will not doe what is to bee prayed? it with *Ahab* they will doe what is evill, then with *Micaiah*, wee must alwayes propheticke evil unto them.

In this I prayse you not.

Ministers must not commend their people when they doe ill. 1. Dishonourable to God. 2. Dangerous to the Ministers. That Embassadour, who being sent to proclaime warre, pronounceth peace to Rebels; (*There is no peace, saith my God to the wicked, Esay 57. 21.*) deserves at his returne, to bee preferred to the Gallowses. 3. Dangerous to the people, who are soothed in their sinnes: Honey-dewes, though they be sweet in taste, doe black and blast the corne; So those who prayse their people, without cause, are cruelly kind unto them, it is pleasant to the pallate of flesh, but destroyeth and damnneth the soule.

Doct.

Reasons.

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It were to be wished, that as those that live under the Equinoctiall at Noon-day, have no shadowes at all; so great men should have no shadowes, no Parasites, no Flatterers to commend them, when they least deserve it.

Object.

But why doth Saint *Paul* deale so mildly with the Corinthians, *I prayse you not*? He thinkes hee should have made his little finger, as heavie as his loynes. O yee Corinthians, I excommunicate every mothers child of you, I damne you all to the pit of hell, and deliver you to Satan for your sinne of Drunkenesse, at the receiving of the Sacrament, never to be absolved, but on your most serious and solemne repentance: Otherwise, considering the corrupt humour in the Corinthians, the Apostles purge was too gentle for them.

Answ. 1.

Theophylact answers; that Saint *Paul* reproveth the rich men the more mildly, lest otherwise they should be implacably incensed against the poore, fretting against them, as the causers of the Apostles anger.

2.

2. It was the first time hee told the Corinthians of their fault, and therefore used them the more gently, on hope of their amendment. This corrupt humour in the Corinthians, was not as yet growne tough, bak't and clodded in them by custome, and therefore the easier purged and removed.

Observ.

Ministers must use mildnesse, especially at their first reprovng of a sinne. Yea God so blest

blest the mild serveritie of Saint *Paul*, that the Corinthians reformed all their errours; for no fault reprehended by the Apostle in them in this first Epistle, is taxed againe in the second Epistle; a very strong presumption, that all those faults were amended.

Now whereas wee find such abuses in the Church of Corinth, presently after it was newly planted: we may learne

Corruptions will quickly-creepe into the best Church. Thus Saint *Paul* no sooner went back from the Galatians, but they went back from his Doctrine, *Gal. 5. 7. Yee did run well, who did hinder you?* And as we reade of *Mezentius*, a cruell Tyrant, who joyned dead corpes to living men, and so killed them with lingering torments: So some Seducers in the Church of Galatia, sought to couple the lively grace of God, and active faith with the dead Letter of the Law, and old legall Ceremonies long since dead, buried, and rotten, in the Grave of our Saviour.

Doct.

If it be done thus to the greene Tree, what shall be done to the dry? If Primative Churches, whilst the Apostles which planted them, were alive to prune them, had such errours in them, no wonder if the Church at sixteene hundred yeares of age may have some defaults. *Moses* said unto the Israelites, *Deut. 31. 27. Behold while I am alive with you this day, yee have beene rebellious against the Lord, and how much more*

Vse.

* Fox Martyr.
vol. page 594.

when I am dead. So if while Saint Paul survived, Churches were so prone to decline, what can be lesse expected in our dayes: It was therefore well concluded in the 39. Session of the Councell of *Constance* *: That every ten yeare at the farthest, there should bee a Generall Councell held, to reforme such errorrs in the Church, as probably in that time would arise.

VERSE 23.

For I have received of the Lord that which I also delivered unto you, that the Lord Iesus, the same night, in which hee was betrayed tooke bread.



After hee had fully reprov'd the corruptions of their *Love-feasts*, commeth he now to reduce the receiving of the Sacrament, to the first Institution of Christ:

Observ.

It is the safest way to correct all the Errata's in the Transcript, according to the Originall Copie: Thus did Christ in the matter of Divorce, Mat. 19. 8. But from the beginning it was not so. Excellently Saint Cyprian; Wee must not heed what others did, who were before us, but what Christ did who was before all.

Use

Were this used betwixt us, and the Papists, to cleare the streame of Gods service, by the Foun-

Fountaine of its first Institution, how soone would seven Sacraments shrink to two? how quickly would Creame, Oyle, and Spittle, fly out of Baptisme, and leave nothing, but faire water behind? How soone, &c.

For I have received of the Lord.

How could Saint *Paul* receive it of the Lord, with whom hee never convers't in the flesh, being *one borne out of time*, as he confesseth of himselfe.

Quest.

He received it. 1. Mediately by *Ananias*, who began with him where *Gamaliel* ended. Besides, (lest the *Corinthians* should say, that they received it likewise at the second hand, as well as Saint *Paul*) he had it immediately from God, *Gal. I. 12.* *I or I never received it of man, neither was I taught it, but by the Revelation of Iesus Christ.*

Ans.

I also delivered unto you.

The Greeke is *παρέδωκα ὑμῖν*. Latine, *Tradidi vobis*, English it as you please, I traditioned it unto you. *Nota* (saith *A Lapid* on this place) *Hunc locum pro traditionibus quas Orthodoxi, verbo Dei scripto adjungendas docento. Bellarmine* also starts Traditions out of the same place. What eye-salve are their eyes anoynted with, that can see unwritten Traditions here, when the Apostle delivereth

nothing, but is recorded in 3. Evangelists, *Mathew, Marke, Luke.*

However hence we will take occasion briefly to speak of unwritten Traditions; the Church of Rome maintayning that the Scriptures of themselves are too scant to salvation, except the course list of unwritten Traditions be cast in to make measure; and this they will have of equall authority with the written Word.

4. Observeables concerning Traditions.

Marke by the way. 1. This is the Reason why Romanists are so zealous for Traditions, for finding themselves cast by the Scriptures, they would faine appeale to another Judge: yea hereon are founded those points which get them their gaine, as Purgatory, and the Appurtenances thereof. Hath not *Demetrius* then reason to stand for *Diana*, (*Act. 19. 25*) when his goods and her Godship must go together? 2. Though they lock up the Scriptures in an unknowne language, and forbid the Laity to reade them, yet they suffer Traditions to bee preached and published to all in generall. Such wooden Daggers will never hurt Popery to the heart, and therefore they suffer their children to play with these dull tooles, though not to handle the *two-edged Sword of Gods Word*. 3. Romanists will never give us a perfect List, and Catalogue of their Traditions, that we may know their set number, how many there be of them, but still reckon them up with an *Et Cetera*, leave still a *Plus ultra* to place

place more in if need require. And as the Athenians for feare they should omit any Deity erected an Altar, *to the unknowne God*: So the Papists in summing up their Traditions, will not compleat their number, but are carefull to leave Blankes and void places for a Refuge, and Retreating Place, that in case they be prest in Disputation, and cannot prove their point by places of Scripture, they may still plead it is a *Tradition*.

4. Whereas the word *Tradition* is taken in severall senses, and there be many kinds of them, Papists jumble, and confound them together. As Cheaters use to cast their counterfeit coyne amongst good gold, hoping so to passe it away currant, and undiscovered: So they shuffle false and true Traditions together in one heape, that the bad may goe off, under the countenance and protection of the good. Wee will marre their Mart, by sorting them into these severall Rankes.

1. *Traditions* in a generall sense are taken for things delivered, though in Scripture by Christ and his Apostles; thus Saint * *Basil* calls Baptising, In the name of the F: S. and H: G. a *Tradition*.

lib. 3. contra
Eunomium.

2. For such matters of Faith which are not found in Scripture, *totidem verbis* in the words and sound; but yet in the same sense, and substance, or at least may by faithfull consequence bee thence deduced as the Trinity of Persons,

Persons, two wils in Christ, his Consubstantiality with God the Father : Thus *Lindana* Papist calls Originall sinne a *Tradition*.

3. For such opinions, against which nothing appears in Scripture, and the Church in all times, and ages, have maintained them, condemning the Opposers for erroneous : As that the Mother of Christ was ever a Virgin.

4. For such Rites and Ceremonies of the Church (no matters of Faith) which therein have beene used from great Antiquity ; and therefore probably might have their Original from the Apostles ; As *Fasting* in Lent, though the manner, time, and continuance in keeping it was very different in severall Churches.

Take *Traditions* in the first and second acception, wee account them to have equal force and authority with the Written Word. In the third sense wee honour and embrace them as true : In the last Acception wee approve and practise them as decent and ancient ; provided alwayes, they be not obtruded, as things necessary to salvation, but indifferent in their nature.

But all this makes nothing for the blacke Guard of *Romish Traditions*, which lag still behind some of them frivolous. As *this Apostolical Tradition ; That a Priest if against their wils they receive any money from wicked men they must in no case expend it on meate, but to buy wood, & coals. Some impious and blas-

*Clemens Rom.
lib 40. cap. 10
Aug. Con-
fess.*

blasphemous worshipping of Images, prayers to Saints, the Sacrifice of the Masse, Purgatory, &c. having nothing for them, much against them in Gods written Word.

To draw to a conclusion. Scriptures besides many others have two most principall privileges above *Traditions*: First, their Infallibilitie, as being inspired by the Spirit of God, 2 Pet. 1. 20. *So that yee first know this, that no prophetic of the Scripture is of any private Interpretation. vers. 21. For the Prophecie came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.* As for the authors of *Traditions*, they might both fall and fallere, be deceived themselves, and deceive others: They might be deceived themselves, either by mis-understanding the *Traditions* delivered unto them, or by mis-remembring, or by mis-relating them againe. They might deceive others, either unwillingly by these forenamed slips and infirmities, or else willingly and wittingly by venting those things as received from the Apostles, which they had not received from them.

And by usurpation, intitling the fancies of your owne heads, to bee Apostolicall Precepts.

2. The Providence of God plainly appears in his preserviug of the Scriptures against all oppositions. *Many a time from my youth up (may the Scriptures now say) yea many a*

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time

time have they fought against me from my youth, but they could not prevail against me. Neither Antiochus before Christ, nor Julian the Apostate since him, nor the force of Tyrants, nor the fraud of Heretikes (though the world of late hath scarce yeelded a wicked sharpe wit, that hath not given the Scriptures a gash could ever suppress them. Their treading on this Cammell, made it grow the better, and their snuffing of this candle made it burne the brighter. Whereas on the other side, the Records of Traditions are lost, and those bookes wherein they were compiled and composed, *Aut in curia hominum, aut injuria temporis*; or by some other sinister accident are wholly miscarried, and no where appeare. Papias is reported by * Eusebius in five bookes to have contained all the Apostolicall Traditions, which they call the Word not written, by Bellarmine himselfe confessed, that these are lost. Likewise Clements Alexandrinus (as the same Eusebius storieth it) wrote in a booke those Traditions, which hee received from the Elders, and they from the Apostles, which booke the Papists themselves at this day cannot produce. I will conclude all with Gamaliels words, Act. 5. 39. But if it be of God, yee cannot destroy it. Had these bookes beene inspired by Gods Spirit, no doubt the same Providence would have watched to preserve them which hath protected the Scripture. Let us therefore leaving uncertaine

* Lib. 4.
Hist. cap. 8.

Lib. 6. Hist.
cap. 11.

taine Traditions stick to the Scriptures alone, trust no Doctrin on its single band, which brings not Gods word for its security. Let that Plate be beaten in peeces, which hath not this *Tower-stampe* upon it.

That the Lord Jesus the same night, wherein he was betrayed.

Christ bestowed the greatest courtesie on mankind, when hee foresaw that hee should receive the greatest cruelty from them. O that wee were like minded with our Saviour, to move fastest in Pietie, when wee draw neerest the Center of Death; and then chiefly to study, to fasten favours on our Enemies.

Why did Christ institute it then, and not before?

Because dying men bequeath not their Legacies till they make their wils, nor departing friends bestow their tokens, till they take their farewell.

2. Because till then, the Passeeover (a Sacrament in the same kind) did continue in full force, and the Lords Supper was not to bee lighted, till the Passeeover was first fairly put out.

Seeing Christ appoynted it a Supper, how comes it now to be a Dinner?

God hath intrusted the discretion of his Church on just occasion, to alter some circumstances in the Sacrament. True it is, such cir-

Observ.

Quest.

Ans. 1.

3.

Quest.

Ans.

Reasons of the
charge

1.

2.

cumstances as are Sacramental, not only of the *Communion at large*, but also of the *Quorum nomina*, whose absence or alteration, maims and mangles the Sacrament, are unchangeable. But *Common*, and ordinary circumstances (such as is the *Time, Place, Kind of Bread and Wine*) the Church hath power to alter, by vertue of a *Warrant* left to it by Christ. Let all things be done decently, and in order. It was turned into a dinner. 1. To avoid the Inconveniencies, which a full stomake surfetteth, and surcharged will bring, as in the Corinthians.

2. That our bodies which are like new barrels, whiles we are fasting, may first be seasoned with the liquor of Christs blood.

Let us thanke God that we are not necessitated to receive the Communion in the night, as in the Primitive Church, in time of Persecution, when Christians to drink Christs blood, did adventure the loosing of their owne.

Tooke Bread.

Quest.

Ans. 1

2.

Why did Christ choose so cheap, and common a thing to exhibite his body in?

Herein he graciously provided for the poor. Had he appoynted some rich, and costly receipt, the estate of the poore could not procure it for themselves, and the charity of the rich would not purchase it for others.

2. Had he instituted it in some dear and precious element, happily people would have imputed the efficacie therof, to its natural worth, and

and working, not to Christs Institution. Christ therefore chooseth plaine bread, a thing so meane in it selfe, it is not within suspicion, to eclipse God of his glory, none can be so mad as to attribute to plaine Bread it selfe, such spirituall Operation.

Let us take heed, how we take snuffe at the simplicity of Gods Ordinance, say not with *Naaman: Is not Abanah, and Pharphar, &c.* Is not the Bread in the Bakers panniers, and the Wine in the Vintners cellar as good, as that which is propounded in the Sacrament? And farre be it from us to seeke with our owne inventions to beguard that, which God wil have plaine; rather let us pray, that our eyes may be anoynted with that eye-salve, to see Majesty in the meanesse, and the state in the simplicity of the Sacraments.

But amongst such variety of others, such cheape Elements to represent Christs body in, why was bread preferred above all?

To shew our bodies can as well subsist without Bread, as our soules without a Saviour. It is called *the staffe of Bread*, other meats are but as pretty wands to whisk in our hands. *Without Bread no Feast, with Bread no Famine.*

Quest.

Answ.

V E R S E

V E R S E 24.

*And when hee had given thanks hee brake it,
and sayd, Take, eate, this is my body, which
is broken for you; this doe in remembrance of
mee.*

And when hee had given thanks.

Eucharιστας.



O it is *Luke 22. 19.* But Saint *Mat-
thew, chap. 26. 26.* hath it *ευλογησας,*
hee blessed. Yet let not these two
words fall out, for they are Bre-
thren, of affinity in sense and signification :
At this day *ευχαριστας, Hee gived thanks,* hath
christned the whole service of the *Eucharist.*

Doct

Rea 1.

*Whensoever wee are to receive any food, wee are
to give God thanks, but especially at Sacrament.*

1. It is our duty. God the Lord Paramount of
the World, though hee hath made us in Christ
Free-holders of all his creatures; yet hath re-
served thanks, as a quick Rent for himselfe.

2

2. It is profitable for us, *1 Tim. 4. 45.* For
every creature of God is good, and nothing to be re-
fused, if it be received with thanksgiving; for it
is sanctified by the Word of God and Prayer. Yea
thanksgiving makes every creature both chew
the cud, and cleave the hoofe The Physician
may forbid one meat, the Divine cannot, it
may bee against ones health, not ones consci-
ence

ence. True, the Jewes life was a constant *Lent*, from much forbidden meat; but Christians paying thanks to God, buy a *License* to eate any thing.

Hee brake it.

To signifie how his body should bee broken for mankind. Whilst therefore the Priest in the Sacrament breaketh the Bread, let the peoples meditation attend his Action, and conceive they see Christs head, backe, hands, feet, side broken with the thorns, whips, nailes, speare. And hence it appeareth, that the celebrating of Christs body in broken bread, is more naturall to Christs Institution, and more expressive in it selfe, than as the Church of Rome doth in a whole and entire *VVafer*.

And said unto them, Take.

That is, take it in their hands, and put it to their mouth, not as the custome lately induced in the Romish Church, for the Priest to put it in the mouth of every Communicant.

But it is pleaded for the Popish custome that it is unmannerly for Lay-men to handle Christs body; and therefore it is most reverence to take it with their mouthes.

There is no such Clowne in Christianity as he, who will bee more mannerly than God will have him: It is most reverence for us to
doe

Object.

Ans. I.

doe as God commands us, *Aha* tempted God in saying, he *would not tempt him*, when God bid him *aske a signe*, *Esay 7. 12.* Those do little better, who more nise then wise, straine courtesie not to take Christs body in their hands, when hee reaches it.

2.

2. Take it strictly, and our mouthes are as unworthy as our hands to receive Christs body. No more sanctity in the one, than in the other, being both made of the same lump of flesh: But seeing it is Christs pleasure to come under the rooffe of our mouth, let him also passe through the porch of our hands. The rather, because it seemeth that wee entertaine Christs body in more state, and with more observance towards it, when the more servants attend it, the more members of our body, using their service in receiving it.

3.

3. Lastly, the Romish custome in putting it into their mouthes looseth the expression and significancie of the hand of faith. The taking Christs body in our hands, mindeth us spiritually by faith, to apprehend and lay hold on his mercies and merits.

T. C. need-
lesse cavill.

And here let us take notice of the needlesse cavill of such, as snarle at the practise of our English Church. Because whereas Christ said in a generality, once for all to his Disciples, *Take and eat*; our Church speaketh it to every particular person. VVee answer, this is no considerable variation from Christs form; for first

first it appeares not in the Text to the contrary but that Christ might speake these words severally to each Apostle, though it be not expressed, because Histories trusse up things in bundles, and omitting particulars, set downe only the totall summe. Secondly God hath intrusted the Ministers of his Church to spin out his universall Precepts and promises into particulars. Thus *Mat. 28. 19.* Christ saith, *Teach all nations, baptizing them in the name of the Father, &c.* Which the Priest by the consent of all Churches applyeth to each Infant, *I baptize thee, &c.*

This is my Body.

That is, that which signifies, signes, and presents my body, and sacramentally is my body, and which received with faith scales to thee all the benefits of my death and passion, not transubstantiated into my body, according to the Popish opinion, whereof briefly.

The Doctrine of *Transubstantiation* was first occasioned by the unwary speeches of *Damascen* and *Theophylact*. These seeing no present, and foreseeing no future errors about the Sacraments were too transcendent, and hyperbolicall in their expressions, about the reall presence of Christ in the Sacrament: Thus as oftentimes, *Lascivia calami*, the dashes and flourish of a Scrivener over-active with his pen,

H

have

have afterwards beene mistakento bee Letters really intended: So the witty extravagancies, and Rhetoricall phrases of these Fathers, were afterward interpreted to be their distilled doctrinall positions: so dangerous it is for any to wanton it with their wits in nysteries of Religion. But *Transubstantiation* was never made an Article of faith, till the Councell of Lateran; no penalty imposed on the Maintainers of the contrary, till the Councell of Trent. But let us heare some of their Arguments.

Argum. I

The Text saith, *this is my body*, and therefore it is so plainly to bee understood. For Scripture admits of a figurative sense as its *Refuge*, not as its *Choyce*, *onely se defendo*, to shield and shelter it selfe from non-sense and contradictions, otherwise the literall sense is to bee embraced. And therefore the Holy Spirit is so here to be understood, this is truly my body.

Answ.

From the literall understanding of these words flow many absurdities, and therefore wee are forced to fly to a figurative meaning. Philosophy brings in an Army of Impossibilities, as that the same body at the same time should bee in severall places; that accidents should subsist without a substance, &c. To wave these, the Antiquity of faith excepts against it, it destroyes the nature of a Sacrament, the same thing cannot bee the signe and seale of Christs body, and the very body in substance.

2. Wee are not to measure Gods Arme by our eye, his power by our understanding; VVherefore *non obstante*, all pretended impossibility; God doth turne the bread into his sonnes body, for nothing is impossible unto him.

Argum. 2.

VVere it expressed in Scripture, that it were Gods will to turne the Bread into Christs flesh, wee would worke our selves to beleeeve it, and make Reason strike sayle to Faith: So it is not Gods power wee question, but his will and pleasure.

Ans.

But he saith, *totidem verbis, this is my body*, and dying men use to speake most plainly, with them figures are out of date, the flowers of Rhetoricke fade, especially they write without welt or Guard in their wils and Testaments.

Argum. 3.

A familiar Trope or Figure is as plain as no figure: Even a child in age, is man enough to understand; *Coole the Pot, drinke off that Cup.* Yea, many speake figures, who know not what figures meane: Besides, Christ at his death spake no other language, then what his tongue and his Disciples eares were used too in his life time. *I am the Vine, I am the Way, I am the Doore.* Hee who is so sottish, as to conceive that Christ was a materiall Doore, sheweth himselfe to be a Post indeed.

Ans.

Which is broken for you.

The flesh of Christ was afterwards on the

Crosse literally broken, there was *solutio continui*, with the nayles in his hands, and feet: As for his bones, *Iohn 19.36.* Not a bone of him was broken in the literall sense. But vertyually and eminently in the same meaning, wherein it is said a Broken Heart, all his bones were broken, that is contrited and grinded with griefe and sorrow.

Doe this.

In Latine, *hoc facite*, which the Papists expound sacrifice, this according to *Virgils* verse,

Cum faciam vitula pro frugibus ipse venito.

So much is the Church of Rome beholding to this Poet, both for the sacrifice of the Masse out of his Eclogs, and *Limbus Patrum* out of the first booke of his *Æneads*. But seeing this action, *Doethis*; is injoynd as wel to the people as the Priest; and seeing none but the Priest could offer *Proprij nominis sacrificium*, it plainly appeares this cannot here be a proper sacrifice.

In Remembrance.

Dost.

Wherein this Doctrine is intimated: Men are prone to forget Gods favours unto them, except they be minded of them. The Israelites had not this great goodnesse in remembrance: But were dis-

disobedient at the Sea, even at the Red-sea, Psalme 106. 7. Who would have thought that the deliverance at the Red-sea would so soon have beene drowned in a deeper Sea of Oblivion.

Reasons of our Forgetfulnesse.

1. The Devils malice, who whilst we sleep in Idlenesse, and negligence, stealeth into the memory, the Muniment house of the soule, and embezileth, and purloyneth from thence the Records of most moment and importance.

Rea 1.

2. But not to play the Devill with the Devill, not to accuse him falsely, hee is not the principall cause of our forgetfulnesse, which floweth chiefly from the corruption of our nature, which like a Bolter lets all the floore passe, and keeps only the bean behind.

2.

But here wee must not understand the bare naked and empty *Remembrance* of Christs death, the calling to mind the History of his passion (which the Devils can doe, and the worst of men) thus to remember Christ were but to forget him; But a remembrance *cum effectu*, the relying on his death with a lively faith, and applying his merits to our soules. VVhereof more largely hereafter.

Of mee

Incarnated, *of me* borne, *of me* circumcised, *of me* baptized, *of me* tempted, *of me* scourged, but especially *of me* crucified, and also *of me* ascended, and now glorified.

VERSE 25.

After the same manner also hee tooke the Cup, when hee had supped, saying, this Cup is the new Testament in my blood, this doe yee as oft as yee drinke it, in remembrance of me.



Followeth now the other part of the Sacrament instituted in the Wine. He doubleth the elements to shew, that in Christ is not only necessary and sufficient, but also plentifull and abundant, with assured Redemption.

Too too blame then the Church of Rome, whose Levites are guilty of that fault whereof Benjamin was taxed, they have stolne away the Cup. If to steale the Chalice be the phrase whereby men expresse the highest sin, what sacriledge is it to steale the Wine of the Chalice, from whom it belongeth? But it is a wonder if old Theeves be taken without an excuse; let us heare what these Romanists plead for themselves.

Object. I.

Nature hath so put flesh and blood in a joynt Patent, that they goe alwayes together. VVhere there is one, there are both, and where not both, neither. It is superfluous therefore to give the Laity the blood the second time, who by concomitancie had received it before.

Indeed

Indeed flesh and blood like loving Playmates were together in Christs body, till torments forced them to part asunder: Now we are to receive Christs blood *Shed*, not as it was at home housed in heaviness; but as payne banished it abroad and powred it out. VVherefore what God hath put asunder to bee taken severally and distinctly, let no man joyn together.

Answ. 1.

But there be many Inconveniences, yea mischiefs attend the Layeties receiving of the VVine, as its sticking in their beards, spilling of it, &c.

Object. 2.

Non debemus esse sapientiores legibus. God in the Omniscieny of his wisdom surveyed the latitude of all occurrences, yet beholding all future Inconveniences present, hee appoynted the Laity to drinke of the cup. VVine was then as subject to spilling, it hath not since gotten a more liquid or diffusive quality.

Answ. 2

But in severall places of Scripture, no mention is made of wine, but of bread onely, as *Act. 2. 4.* and the 46. *Continued breaking of bread from house to house, Act. 20. 7. Met together to breake bread.*

Object. 3.

Either bread by a Synecdoche, is here put for Bread and VVine, or else that phrase importeth their ordinary meetings, and civill feasts. But a Cart-load of these exceptions, *Tekel, are weighed in the ballance, and found too light*, to out-poyle Christs Institution. The
wife

Answ. 3.

wife Shunamite woman, *2 King. 4. 30.* was not content with the company of *Elisba's* staffe and servant; but *as the Lord liveth* (saith she) *and as thy soule liveth, I will not leave thee*, shewould not leane on the staffe, but on the staffs Master, and would have him with her: So let us not be so foolish to depart from Gods written Word in the Sacrament, concerning giving the Laity the Cup, for the company of humane Arguments on our side; but let us stick close to our Commission, and then wee need not feare a *Premunire*, so long as wee have the Letter of Gods Law on our side.

When hee had supped.

Christ did therefore institute this Sacrament after Supper, to shew that herein hee chiefly aymed not at the feeding of our bodies, but the refreshing of our soules. We are not to bring our devotion in our guts, and to come to the Communion for Belly-cheare; like those that followed our Saviour, *Iohn 6. 26.* *Because they had eaten of the Loaves, and were filled.* No, wee are to come with more refined thoughts, and as for matter of bodily meat, containe our selves as after Supper.

This Cup is the New Testament in my blood.

This Cup, that is the wine in this Cup. Wee can-

not scarce stirre a pace in Scripture, without meeting with a figure, even in these Testamentary Expressions of our Saviour: Why then doe the Papiſts make ſuch newes, yea wonders at Figures, then which nothing is more common? *Is the New Testament in my blood*; that is, the wine therein contained ſigneth unto you the New Covenant of Grace, which is ratified and confirmed in my blood; that is by my death. For indeed it is the death of the Testator that giveth life to the Testament, and the will though sealed, is not sealed in effect, till the Maker of the ſame be dead.

But why is it called the New Testament; ſeeing it is an old one, and the ſame which was made to *Adam*, (*the ſeed of the Woman ſhall breake the Serpents head*) often reiterated and confirmed to *Abraham*, *David*, and others.

Indeed it was old in the Promiſe, new in the Performance; old *quoad ſubſtantiam & materiam federis*, new *quoad modum clarioris manifeſtationis*. It is ſaid of thoſe, that live within a mile or two of *Olympus*, that they are under a conſtant & continued ſhade, which the height of the Mountaine caſteth upon them: So the Jews and al the Church of God before Chriſts comming, lived in conſtant umbrages, and ſhadows, of Types, Figures, Ceremonies, and Representations; al which were taken away, when our Saviour, *the Sun of Righteouſnes* did appear.

Therefore it is said in *My Blood* as in opposition to the blood of Kids, Calves, Goats sacrificed in the Temple. Other parts of the verse are expounded in the former.

VERSE 26.

For as often as yee eate of this Bread, and drinke this Cup, yee doe shew the Lords body till hee come.



*V*nder *as Often*, is *Often* included; whence we gather, *Wee must frequently celebrate the Lords Supper*. In the * Primitive Church it was done every day; and fit it was the *Aqua Vitæ* bottle should ever be at their nostrils, who were sounding every moment, and they needed constant cordials, who ever and anon had the Qualmes of temptation in the time of Persecution. This frequencie soone abated, when peace came into the Church, which makes Saint *Ambrose* reprove the negligence of the Easterne Churches, who received it but once a yeare: At this day our Mother-Church of England seeing her childrens backwardnesse herein, by canon compelleth them to receive, at the least thrice a yeare; such is the necessity to force them by Law to come

* Eusebius,
Lib. 1. De
monst. Evan.
cap. 10.

* Lib. 5. de
Sacramentis,
cap. 4.

come to a Feast, and to make a statute for hungry men to eate, and sicke folke to take Physicke. But heare the Arguments of some to the contrary; that it is to be but seldome received.

The Passeeover was celebrated but once a yeare, in whose place (for Sacraments never dye without heirs) the Lords Supper succeeds.

The Passeeover by God was stinted to be used no oftner, in the Lords Supper we are left to our own liberty. Finding therefore our continuall sinning, and therefore need thereof to strengthen us in our grace; we may, yea must oftner use it, especially seeing all services of God under the Gospel ought to be more plentifull and abundant, than under the Law.

Things done often, are seldome done solemnely. Manna if rayned every day, is not dainty; the frequent doing of it will make men perfunctory, and negligent therein.

Necessary duties are not to be left undone, for the Inconveniencies, which *per accidens*, through humane corruption may follow thereon: Then Sermons should be as seldome as *Apolloes* smiles, *semel in anno*; and prayers should not be presented to God every day, lest the commonnesse of the duty should bring it into contempt; Rather Ministers are to instruct their people to come with reverence; notwithstanding their frequent repaying thereunto.

But long preparation is requisite to this
I 2 Action,

Object. 1.

Ans^r. 1.

Object. 2.

Ans^r. 2

Object. 3.

Answ. 3.

Action; and therefore this Sacrament cannot often be received. After the first *Grand Preparation*, whereby faith and repentance wee are first estated in Gods favour, other preparations are not so difficult in doing, or tedious in time, as being but the reiterating of the same againe. The good Huswife which scoureth her Plate once a weeke, hath lesse worke than she that doth it but once in Twelve-moneth. Often preparing makes the worke easie, and fits men the sooner for the Sacrament. though I am not altogether of Saint * *Ambrose* his opinion, that *Qui non meretur quotidie accipere, non meretur post annum accipere.*

* *Loco prius citato.*

Quest.

Whether is it of absolute necessity, that a man on his Death-bed should receive the Sacrament.

Answ.

Hee is as weake in Iudgement, as the dying man in body, who conceives it so. It is not the bare Absence, but the neglect and contempt of the Sacrament, which is dangerous. Besides, that surely is not by God, made absolutely necessary to salvation, which in some cases is impossible to bee had. As in sudden death; when the sicke man is gone, before the Priest can come: In infectious diseases, when the Priest cannot bring Christs blood without the hazarding of his owne; not to speake of the Inconveniencie of giving it to those, who goe out of the world for pain to bring others into it.

Yea

Yea of such persons, who desire the Sacrament, I find three sorts. Some doe it out of meere fancy, who desire it because they desire it: (like *Dauids* longing for the water of the Well of *Bethlem*) can give no account of their humour therein. A second sort out of superstition. A third out of a true faith, and feeling of their infirmity. Now *Charity thinketh no ill, hopeth all things*. VVe Ministers beleeve all, to be of the later sort, and will not think much of our paines to tender our service unto them when sent for: But be it betwixt God and their consciences, let them take heed how they abuse Gods Ambassadors, and cause us to come on foolish occasions, to feed their owne fancies.

You doe shew forth the Lords body.

The Sacrament solemnly celebrated, doth represent, and set forth the death and Passion of Christ. This is the meaning of Saint Paul, Galat. 3. 1. O foolish Galatians, who hath bewitched you, that you should not obey the truth; before whose eyes Iesus Christ hath bene evidently set forth, crucified among you: That is, Christ was so powerfully and pathetically preached unto them in the word, his Death so done to the life in the solemn, decent, and expressive Administration of the Sacrament, that the tragedy of Christs death nigh Ierusalem was re-acted before them.

Dost

Vse.

Say not then in thine heart, how shall I get to Ierusalem, to see the place of Christs suffering? see Faith can remove Mountaines, Mount *Calvary* is brought home to thee, and though there be *μεγα χασμα*, a great Gulfe, or distance of ground, betwixt England and Palestine; yet if thou beest a faithfull Receiver, behold Christ Sacramentally crucified on the Communion-Table; say not in thine heart, how shall I remember Christs Passion, it was *Time out of mind*, 1600. yeares ago? Christ here teacheth thee the art of Memory, what so long was past is now made present at the instant of thy worthy receiving: stay Pilgrims, stay (would your voyages to the Holy Land had beene as farre from superstition, as hitherto from successe) go not you thither, but bring Palestine hither, by bringing pure hearts with you, when you come to receive the Sacrament, for there, *The Lords body is shewed forth*, as on the Crosse.

Till I come.

Observ.

God till the Worlds end, when hee commeth to judgement, will have a Church on Earth, wherein Pastors shall administer, and people receive the Sacrament. Witnesse his promise before his death, *Mat. 16.18 And the Gates of hell shall not prevaile against it*; and another after his Resurrection, *Mat. 28.29. And loe, I am with you, alway*

unto

unto the end of the World, with you in your selves and successeur, persons and posterity: Indeed the Church may want things of Luster, never of Essence: It may want a glorious being, never a being, *Deus non deerit in necessarijs*: The Church is like the sunne, which may be clouded and eclipsed, yet stil remaineth, *Psal. 89. 37. A faithfull witnesse*. Besides, Churches may fall away, but the Church cannot; the setting of the Gospel in one place, will bee the rising of it in another: This is meant *Rev. 2. 5. I will remove thy Candlesticke out of his place*, not I will quench, or put out thy Candle, but I will remove it, so that it shal still remaine in one place or other, *Till I come*. And then Sacraments shall be celebrated no more, but types shall give place to the truth, and shadowes shall yeeld to the substance: Then all the weeke shall be one constant Sabbath, and yet therein no Sermons preached, nor prayers made, but all our Lyturgie shall be praising of God. And now what remaineth, but that we cry from our hearts with the Saints; *Come Lord Iesus come quickly*.

V. E. R. S.

VERSE 27.

Wherefore whoſoever ſhall eate this Bread, and drinke this Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.



Oe theſe words preſent us with two principall parts.

1. The ſinne.
2. The ſinfulneſſe of the ſinne.

The ſinne is the unworthy eating and drinking of the Bread and VVine of the Lord.

Queſt.

Is any man ſo wel ſtored with grace, that he can eate theſe Sacraments worthily?

Anſw.

Three-fold
worthineſſe.

I

One may doe an action worthily in a three-fold reſpect; firſt worthily, *Dignitate equalitatis*, as the Labourer is worthy of his hire, *Luke 10. 7.* This exact worthineſſe may claim and challenge a reward due unto it, and the Denier or Detayner doth this worthy party wrong and injury: Now no Saint can receive with this Gods juſtice-prooſe worthineſſe, as appears by their humble confeſſions, not out of complement, but conſciouſneſſe of their faults, *Jacob, Gen. 32. 10. Iohn Baptiſt, Mat. 3. 11.* Yea, this worthineſſe is waved by our Church Liturgy, at the Communion, both (as I may ſay) in our Grace before meat; *Wee be not worthy ſo much as to gather up the crums under thy Table,*

ble, and in our Grace after meat; and though wee bee unworthy through our manifold sins to offer unto thee, &c.

2. The second is, worthily *Dignitate convenientie aptitudinis*, or *decentie*, which consists though not in a perfect and exact proportion, yet in some fitnessse, meetnesse, and likenesse unto that which is required; such phrases are frequent in Scripture, *Mat. 3. 8. Bring forth therefore fruits worthy of Repentance*; that is, such as bear no open repugnancy and contradiction to the repentance you profess, but in some sort meet and agreeing thereunto. So, walke worthy of the Lord, *Col. 1. 10.* worthy your calling, *Ephes. 4. 1.* worthy the Gospel, *Phil. 1. 27.* That is, let not your life shame your belief, breake not the Commandements against the Creed, let not your practise bee *'αὐσάτος*, with your profession. And wee must know, that *Peccata surreptitia*, sinnes of infirmity (not through their want of wickednesse, but Gods store of mercy) may stand and subsist with this worthinesse of conveniencie. In this acception wee understand in my Text to eat worthily, that is so fitted and prepared, as may beare some resemblance and agreement to the solemnity of the worke wee goe about.

3. There remaineth a third kind of Worthinesse, which is *Dignitas dignationis*, the worthinesse of acceptance, when God for Christs sake is pleased to take our actions in

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good

2.

3.

good worth. That is well spoken, which is well taken, and that man is worthy, who by God is accepted so to bee. Indeed if base and ignorant people should cry one up to bee worthy, and prize pebles to bee pearles, hee is no whit the better for the over-valuing of him; but if God pleaseth to esteeme men, worthy, things are as they are accounted by him, his valuing of them puts worth into them, *I have blessed him* (saith Isaac of Iacob, *Gen. 27. 33.*) *Yea and hee shall be blessed*; God hath accounted them worthy; yea, and they shall be worthy, as it is *Rev. 3. 4.* *They shall walke with me in white, for they are worthy.* Let us when wee come to the Sacrament bring with us the worthinesse of fitnesse, and convenience; and God of his goodnesse will be pleased to reward us with the worthinesse of acceptance.

Two sorts of people then doe eate and drinke unworthily. First, the Vnregenerate, those which as it is *Heb. 6. 1.* *Have not as yet laid the Foundation of Repentance from dead workes, and faith in Christ*, but remaine still in their pure, impure naturals, not ingrafted into Christ. Without this foundation, the faire side-walls of a good nature, and the proud roofof all morall performances, will both totter and tumble to the ground. Secondly, the Regenerate, but guilty of some sinnes unrepented of, who eate unworthily till they have sued out a speciall pardon out of the Court of Heaven.

Come

Come wee now to the sinfulness of the sin: *shall bee guilty of the body and blood of the Lord*; that is, they are offenders in the same forme with *Judas* and the *Jewes*, guilty of shedding the blood, and wounding the body of *Christ*: For as those that deface the stamp, or abuse the Scale of a King, are entituled to be traitors, so the unworthy receivers of these elements, which personate & represent *Christs* body, are interpreted to sin against the body of *Christ* it selfe: Some Protestants have by *Gods* Providence escaped in their persons, and yet the papists to manifest their spite have burned their pictures at a stake; *Christs* person is shot-free from any mans malice, out of the reach of your cruelty, sitting at the right hand of *God* in Heaven, as for his Picture, it is with us in the Sacraments, and unworthy Receivers shew to the shadow, what they would doe to the substance if it were in their power, they push as farre as their short hornes will give them leave.

But may one say; Grant unworthy Receiving bee a grievous sinne, yet methinks too heavy an accent is put upon it to equalize it with the murdering of *Christ*; *Jonathan* said, 1 Sam. 14. 43. *I did but taste a little honey with the end of my Rod, and loe I must dye*; but more justly and grievously may the wicked Communicant complaine; I did but eate a morsell of Bread, and dranke a

Object.

good worth. That is well spoken, which is well taken, and that man is worthy, who by God is accepted so to bee. Indeed if base and ignorant people should cry one up to bee worthy, and prize pebles to bee pearles, hee is no whit the better for the over-valuing of him; but if God pleaseth to esteeme men, worthy, things are as they are accounted by him, his valuing of them puts worth into them, *I have blessed him* (saith Isaac of Iacob, Gen. 27. 33.) *Yea and hee shall be blessed*; God hath accounted them worthy; yea, and they shall be worthy, as it is Rev. 3. 4. *They shall walke with me in white, for they are worthy.* Let us when wee come to the Sacrament bring with us the worthinesse of fitnessse, and convenience; and God of his goodnesse will be pleased to reward us with the worthinesse of acceptance.

Two sorts of people then doe eate and drinke unworthily. First, the Vnregenerate, those which as it is Heb. 6. 1. *Have not as yet laid the Foundation of Repentance from dead workes, and faith in Christ*, but remaine still in their pure, impure naturals, not ingrafted into Christ. Without this foundation, the faire side-wals of a good nature, and the proud roofof all morall performances, will both totter and tumble to the ground. Secondly, the Regenerate, but guilty of some sinnes unrepented of, who eate unworthily till they have sued out a speciall pardon out of the Court of Heaven.

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Object.

Draught of wine, and loe I must dye here, hereafter, temporarily, and eternally; yea my sinne is heighthned to be even with the sinne of *Iudas* and the Jewes, who wilfully embrued their hands in Christs blood.

Ans.

However humane corruption may bee the Advocate to plead herein, yet wee must count sinnes to be so great, as God esteemes them to be. *Hee seeth not as man seeth*, nor judgeth he as man judgeth: Hee will judge that to be pride, which wee count to be good carriage; that lust which wee count love, that drunkenness which wee good fellowship, and unworthy receiving which we perchance esteeme a fault, but not of the first magnitude, hee judgeth it the highest of any pardonable sinne, even guiltiness of Christ blood it selfe. Learne wee from hence to measure and survey a sin in the true heighth, length, and breadth thereof. Hearken not to the partiality of thine owne flesh, which wil make thine offences in number less, in nature lighter; listen not to the suggestions of Satan, which will never suffer us to see our sinnes truly, but is alwayes in the excessse or defect: When wee goe on in a sinfull course, hee beares us in hand, that our sinnes are small; and when we are toucht in conscience he seeks to perswade us that they are too great, Mountaines too big to bee drowned in the Ocean of Gods mercy; but let us measure them by the square of Gods Word, an infallible rule that will not deceive us.

To

To conclude, men generally hate *Pilate* and *Indas*, if wee see them but in Pictures our blood riseth at them, we could scratch them out with our nayles; being more angry with them, then *David* with the rich man, that tooke away the poore mans Ewe Lambe; whereas in some sense it may bee said of many of us, *Thou art the man*. Yet as for those which hitherto have not taken notice of the haynousnesse of this sinne, and through the want of consideration, have beene *guilty of the body of Christ*; let mee say to them what Saint *Peter* doth, *Act. 3. 17*. And now brethren, I wot that through Ignorance you did it: Repent therefore, and bee converted, that your sinnes may bee blotted out; And let us all pray with *David*, *Psalme 91. 14*. Deliver us from blood-guiltinesse O God, but especially from being guilty of the body and blood of thy Sonne.

VERSE 28.

*But let a man examine himselfe, and so let him
eate of this Bread, and drinke of this Cup.*



Et us know that some make these words [*Let a man examine*] to be a bare permission and concession, that if they will they may doe it. Others make it a counsell or advice; that according to the rule of Prudence or discretion they should doe it. A third sort, and that the truest make it a mandate or command that wee must doe it, and the seeming indifferency in the English tongue is necessitated in the Greeke, *δοκιμαζέτω*.

Reasons of
the necessity.

1.

1. The first is taken from the Majesty of that God, to whose presenee wee approach. Lord what prodigious state did *Ahashuerosh*, an earthly Prince stand upon, *Esther*. 7. 12. The woman that was thought fit to bee his wife, must bee purified twelve moneths before, six moneths with the oyle of myrrhe, and six moneths with sweet odours; *Behold a greater than Ahashuerosh is here*; and therefore those that come to his Table, must seriously examine and prepare themselves before.

2.

2. From the great profit which we receive thereby if we come prepared.

3.

3. From the grievousnesse of the punishments if we be unworthy Receivers: The Sacra-

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crament is not like to those harmlesse Receipts, (as innocent as the Prescribers are simple) which some good old women give sick people, which if they doe no good, do no harme; but this is a true maxim, *To him to whom the Sacrament is not Heaven, it is hell*: If it brings not profit, and spirituall grace, it drawes great plagues and punishments on us.

Examine himselfe. A Christians eyes, ought to be turned inward, and chiefly reflected on himselfe: yet how many are there, whose home is to be alwayes abroad; It is a tale of the wandring Jew, but it is too much truth of many wandring Christians, whose thoughts are never resident on their own souls, but ever searching and examining of others: These say not with the souldiers, *Luk. 3. 14. And what shall we do?* but are questioning alwayes, as *S. Peter* is of *Iohn*, *Ioh. 21. 21. And what shal this man do?*

Yet a mans examining of himselfe excludes not his examination of those who are committed to his care and charge; as Pastors examining such young people, as according to the orders of the Church they are to catechise. As for that Father, who trieth his wife and children, he still examineth himselfe.

Two sorts of people are unfit to receive.
1. Those that wilfully wil not examine themselves.
2. Those that cannot by reason of their want of age, or some other impotency.

Yea

Yea children which are old enough to conceive the words of a Minister, yet as yet not of age to partake of the Sacrament. Thinke not that the Church maketh cyphers of you, and esteemeth you of no account, you are heires apparent to the Sacrament of the Lords Supper, none can hinder you from it; yet during your minority the Church is your Guardian, and carefully keepes that treasure for you, till you come of age, provided you carefully learne your Catechisme, to be able to answer your Minister. But I will turne my Precepts to you into prayers for you, and so *wish you good successe in the name of the Lord.*

In examining of this word *Examine*, learned men run in three severall streames, some prosecute the Metaphor of a Gold-smith, searching the purity of his gold, δοκιμάζειν, being a proper word to them in their mystérie, 1 Pet. I. 7. ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσοῦς, *That the tryall of your faith being much more precious then of gold that perisheth, though it be tryed with fire, might bee found unto praise, &c.* Others because bread and wine to bee taken in the Sacrament, are both food and physick, please themselves best to insist on the similitude of a Physician, giving preparatives to his patients before he receives the physicke. A third sort make *Examine* hereto bee *Verbum forense & juridicum*, as Magistrates question offenders, and therefore chuse to follow
that

that resemblance: *David* was in a great strait, betwixt three evils; I am in a straight betwixt three goods, not knowing which to chuse: how ever wee will follow the latter as most consonant to the Apostles sense.

A man in examining himselfe, must personate three, and act three severall parts. 1. The part of the Offender. 2. Of the Accuser. 3. Of the Iudge. The part of the Accuser, may be wel performed by that faculty of the soule, which is called *Conscience*; for besides her office, to be the Register and Recorder of the soule, and Remembrancer of the acts thereof; It is also the *Attorney Generall* of the King of Heaven in our hearts, to press the evidence against us after the inditement. As for our reason and judgement, that must supply the office of a Iudge, *Et secundum allegata & probata*, acquit or condemne us.

But here it is to be feared, men will be partiall to themselves in two respects; first in not giving their conscience fair play: they will not give it that liberty *Agrippa* granted to *S. Paul*, *Act. 26. 1. Thou art permitted to speak for thy selfe*, but what in whol they cannot silence, they will in part disturb & interrupt. 2. It is to be feared our judgement will not be upright, but as *S. Peter* said to our Saviour, *Ἰησοῦσαι Κύρια, Master spare thy selfe, Propitius tibi sit*, *Mat. 16. 22.* So our judgement will be partiall, and favourable to us, as foundred feet will never tread hard.

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partiality; this is a sound and safe Rule. Let us account our selves to be worse, than upon examination wee find our selves to be: Thus did Saint Paul, 1. Cor. 4. 4. *For I know nothing by my selfe, yet am I not hereby justified, but he that judgēs mee is the Lord.* That is, since his conversion, his conscience accused him of no great sinne unrepented; and yet hereupon he durst not pronounce himselfe to be innocent, for *God judgeth not as man judgeth, neither seeth as man seeth*; but those who are acquitted by themselves, may be condemned by him.

Seeing thus as it is said, a man is to act three parts, by the way wee may observe.

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A Christian, though alone may make company for himselfe, Psalme 4. 4. Commune with your hearts in your Chamber, and be still, Psal. 43. 5. Why art thou so heavy O my soule? why art thou, &c. One, (as wee have said) may make himselfe three, Offender, Accuser, Iudge, so that hee should never be lesse alone, then when alone, being alwayes in the company of heavenly Discourfers in himselfe: Had men the art of these selfe-examinations, and Soliloquies, they need not (to put away melancholly, as they pretend, and to avoid solitarinesse) repaire to the schools of drunkenness, there to seeke for bad company, that there (to use their owne expression) they may drive away the time. Fools to drive away that which is winged, and which though they should strive to stay, they cannot.

Now

1. Now the Interrogatories; wherupon every man is to be examined, are these. 1. Whether thou dost reape to receive the Sacrament, with a competent measure of knowledge?

2. Whether dost thou come with unfained Repentance for thy sinnes past? which Repentance consisteth not so much in outward sorrow (for their faces may be flints, whose hearts may bee Fountaines, their soules may drop blood, whose eyes cannot shed teares) as in the inward contrition, and hatred of sinne, and shunning of it in the sequell of our lives.

3. Whether dost thou come with a lively faith, relying upon God in Christ, for the pardon of thy sinnes?

4. Whether dost thou come with love undissembled, freely from thy heart to forgive all injuries committed against thee? Some when they are to partake of the Sacrament, say to their malice, as *Abraham* did to his two servants, *Gen. 22. 5. Abide you here, and I will goe yonder, and worship, and come againe to you.* They leave their injuries at the Church doore, till they have received the Lords Supper, and then returning make a resumption of them againe: But let us not onely lop the bowes, but grub up even the roots of our malice, not only suspend the act, but depose the habit of our hatred.

And here as God said to the Iewes, *Ezek. 18. 3.* that they should have no occasion any

more to use that Proverbe in Israel; *The Fathers have eaten sower Grapes, and the childrens teeth are set on edge*; In like manner I could with no occasion, that the English by-word be any more used, *I forgive him, but I will not forget him*. Such people I dare say, neither forgive nor forget; like sluts, they sweepe the house of their heart, but leave all the dust stil behind the doore; but let us not only breake the teeth of our malice in forgiving, but also pluck out the sting, which is still behind in the tayle, and labour fully to forget.

To these Interrogatories, some have added these additional, which virtually are contained in the former: Whether dost thou come with an earnest desire, and longing to be made partaker of these heavenly mysteries?

Whether dost thou come with thankfulnesto the God of heaven, for this his great blessing?

Hereon let every one examine himselfe, I dare boldly say, none can decline the answering to these interrogatories; not that common evasion, *Non tenetur respondere*, as if they were not absolutely pertinent to the matter in hand, but it concernes every one of us to make a punctuall and direct answer thereunto.

Vpon examination all will confesse themselves guilty, except a dumbe Devill, or a Pharisai call spirit hath possessed any. Yet are there degrees of guiltinesse: Some are guilty that they have not these graces at all, but the opposite

fire vices in stead of them; in stead of knowledge ignorance. All the reason *Laban* could render *Jacob* in cozening him with the elder sister for the younger, was but pleading the custome of the countrey, *Gen. 29. 26.* And this is the best account some can giue, why they receive the Sacrament: It is an old ceremony, a fashion of their Fore-fathers, a custome of the Church, that young men and maidens at such an age use to receive, and so of the rest; in stead of repentance, obstinaey in sin, in lieu of faith unbelieve, in place of charity, malice, an indifferency for desire, and ingratitude for thankfulness; these in no case must presume to receive, but tarry till these vices are amended, and graces in some degree begotten in them.

Others are guilty, that though they have them in sincerity, yet they have them not in perfection, these are bound to come to Gods table, his dainties are provided properly for such guests, & by his blessing these holy mysteries may worke in them what is wanting, and strengthen what is weak. And to conclude, as the father of the lunatick child cryed out, *Mar. 9. 24. Lord I beleieve, help my unbelieve,* so may the best of us all, when we come to communicate, call out with teares, Lord I come with knowledge, helpe my want of knowledge, Lord I come with repentance, help my want of repentance. Lord I come with faith, helpe my want of faith. Lord I come with love, help my want of love, Lord I come, &c.

V B R.

VERS. 30.

*For this cause many are weake and sicke among you,
and many sleepe.*



Right at this time, there raged and
raigned in the Church of Co-
rinth, an Epidemicall disease;
and my Apostle in my Text
tels them the Fountaine from
which it flowed, namely from
the unprepared, and unreuerent receiving of
the Sacrament. The words containe the pu-
nishment, and the cause thereof; I must con-
fesse in the Heraldry of nature, the cause is to
be handled before the effect; but because the
punishment being the effect, discovered it selfe
first while the cause was yet unknown, we will
first treat thereof. The punishment contains
three steps to the Grave. 1. Weaknesse. 2. Sick-
nesse. 3. Temporal death called sleep. *Learn,*
God inflicteth not the same punishment for all, but
hath variety of correction. In his Quiver some
Arrowes are blunt, some sharpe, and of these
some he drawes halfe way, some to the head.
And the Reason is, because there are diuers de-
grees of mens sinnes, some sinne out of Igno-
rance, others out of Knowledge, some out of
Infirmity, others of Presumption, some once,
others often, some at the seducing of others,
others

others seduce others. God therefore doth not like the unskillfull Empiricks, who prescribe the same quantity of the same receipt at all times, to all ages, tempers and diseases. But wisely he varieth his physick, *few strips* to those that knew not his will, and *many stripes* for them, who knew his wil, and did it not. Sometimes hee shooteth halfe canon, weaknesse, sometime full canon sicknesse, sometimes murdering Peeeces, death it selfe.

Let us endeavour to amend, when God layeth his least judgement upon us; let us humble our selves with true Repentance under his hand, when hee layeth his *little finger* upon us, lest we cause him to lay his *loynes* on us: let us be bettered, when he *scourgeth us with rods*, lest we give him occasion to *Sting us with Scorpions*, for light punishments neglected, wil draw heavier upon us.

Vse 1.

Let Magistrates, and men in authority mitigate or increase the punishment, according to the nature of the offence. Let there be as well the stocks for the Drunkard, the house of correction for the idle Drone, the whip for the petty Lasser, as the brand for the felon, and the Gallows for the Murderer. Let mercy improve it selfe, to obtaine, if not a pardon, yet a lighter punishment for those, in vvhose faces are read the performance of present sorrow, and promise of future amendment. Let severity lay load on their backs, vvhich are old.

Vse 2.

old and incorrigible finnes, so that there is more feare of their perverting others, than hope of their converting. Then shall the gods in earth, be like to the God in Heaven, and Magistrates here imitate the patterne, which God setteth in my Text. For probable it is, that those Corinthians, who are least offenders in the irreverent receiving of the Sacrament, were punished with weaknesse, the greater with sicknesse; the greatest of all with death temporall, called *leepe* in my Text.

The death of the Godly in Scripture language, is often stiled *leepe*. And indeed *leepe* and death are two twins; *leepe* is the elder brother, for *Adam* slept in Paradise, but death liveth longest; for *the last enemy that shall be destroyed is death*. But some will object, was Saint *Paul* so charitably opinioned to these Corinthians, as to thinke that they, some wereof were drunken at the receiving of the Sacrament, that they *slept*; that is, dyed and went to Heaven? me thinkes so strong a charity argues too weake a judgement: I answer, the Apostle had perceived in these mens lives, the strength of unfained piety, and though God suffered them to fall into a sin of so high a nature, as this must be confest to be, yet Saint *Paul* did Christianly beleeve, that this sinne by Repentance, and faith in Christ was pardoned, and their soules eternally saved. Let us measure

sure the estates of men after death, by the rule of their lives; and though wee see some commit grievous finnes; yea such finnes for which they are brought to exemplary death (perchance by the orderly proceeding of the Law) yet withall, if wee had knowne, that the drift and scope of their lives had beene to feare God, wee may and must charitably conceive of their finall estate, and that with the Corinthians in my Text, they are fallen asleepe. So much for the punishment, wee come now to the cause.

For this cause many are weake.

All sicknesses of the body proceed from the sinne of the soule: I am not ignorant that the Lethurgy ariseth from the coldnesse of the braine, that the dropsie floweth from waterish blood, in an ill affected Liver, that the spleen is caused from melancholly wind, gathered in the mindriffe; but the cruse of all these causes, the Fountaine of all these Fountaines is the sinne of the soule. And not onely the finnes, which wee have lately committed, and still lye fresh bleeding on our consciences, but even those which wee have committed long agoe, and which processe of time hath since scarred over, *Iob 13. 26. For thou writest bitter things against me, and makest me possesse the finnes of my youth.* So that *Iob* being gray is punished for *Iob* being greene; *Job* in the autumn of his age, smarts for what he hath done in the spring of his age; and as those which have

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beene given to violent exercises in their youth, when they are old reade the admonitions of their former folly in the aches of their bones; so they who have prodigally ryoted their youth out in vitious courses, in their old age find the smart of it in their weak and diseased bodies. Doe wee then desire to lead our old age in health, know no better preservative, or dyet drinke can bee prescribed, then in our youth to keepe our soules from sin, for now wee sow the seeds of health or sicknesse, which perchance wee shall reape twenty yeares after.

Quest.

But how came Saint Paul to know that this sicknesse of the Corinthians proceeded from the irreverent receiving of the Sacrament, especially sithence there were for other grand sinnes, which then rained in their Church, each whereof upon hew and cry, might be taken as suspitious, to be the cause of this disease. 1. Factious affecting of one Minister above another, to the disgrace of God and the Gospel, 1 Corinthians, 1. 12. Now this I say, that every one of you saith, I am of Paul, I am of Apollo, I am of Cephas, and I am of Christ. 2. Suffering an incestuous person husband to his mother, and sonne to his wife, to live amongst them without publike penance and punishment: For though this incest, as it was committed but by one man, was but a particular and personall sin, yet as it was connived

nived at, and not published, it began gangreen-like to spread, and leaving its nature of personality, it intituled it selfe to be a publike generall Church-sin of the Corinthians, 3. Going to law one with another under heathen Iudges, 1 Cor. 6. 1. *Dare any of you, having busines against another be judged by the unjust, and not by the Saints?* 4. Denying the Resurrection of the body, 1 Cor. 15. 12. *How say some among you, that there is no Resurrection of the dead?* Sithence therefore at the same time, the Corinthians were guilty of factious affecting of their Ministers, going to law under Pagan Iudges, suffering an incestuous person to live amongst them unpunished, denying of the Resurrection of the body; why might not Saint Paul thinke, that any one, or all of these might be the cause of this diseafe in the Church of Corinth, as well as the irreverent receiving of the Sacrament?

Because this sinne was the sinne paramount, like *Saul*, higher then his fellows, from the shoulders upwards, the other for sinnes were felony, robbing God of his glory; but the irreverent receiving of the Sacrament, was high treason against the person of Christ, & so against God himselfe. The other for sins were Tetrarchs raigning over the Corinthians; but this was as *Augustus* the Emperour over the Tetrarchs more conspicuous then any of the rest. Learn we then, that though God of his goodnesse

Answ.

may be pleased graciously to pardon, and passe by sin of an inferior nature and meaner alloy, yet he wil not hold them guiltless, & let them escape unpunished, who irreverently receive the body and blood of his Sonne. This stentor sin shouts in Gods eares for revenge. Saint *Anselme* saith, that many diseases that raigne in the summer (though Physicians may impute them to other second causes) proceeds from peoples irreverent receiving the Sacrament at Easter.

Ans. 2.

Because the Apostle perceived some resemblance, betwixt the sin committed, and the punishment inflicted. For as a Physician when he comes to his Patient, and finds him strangely affected, so that the disease puzzles all his rules of art to reduce it to some naturall cause, then he will be ready to suspect, that his Patient hath eaten some poyson, which hath strangely invenomed the estate of his body; so Saint *Paul* seeing the Corinthians to be punished, with a strange and unusuall sicknesse (some conceive it was the plague) presently suspected, that they had eaten some poysonous thing, and on inquiry he finds that it was the Sacrament irreverently received: It being just with God to turne that which was appoynted to bee preservative for the soule, to prove poyson to the body, being not received with due preparation. And here I may adventure upon a profitable discourse, how a man in his sicknesse
may

may come to know the very particular sin, for which God hath inflicted that sicknesse upon him. It is not a meer curiosity, which will afford the ground work of much good meditation; nor an impossibility, though a difficulty to arrive at the knowledge of it: Wherefore let a man in such a case summon all his great sins to make a personall appearance in his memory, and not onely those of the last edition, but even those whose impression is almost out of the date of his memory, such as were committed long agoe in his youth: This done, all the matter will bee to find out, which is the veriest sinne for which God punisheth him at that time; and here I must confesse my candles to be but dim, but I will light the more of them.

First, see to which sin the punishment thou sufferest, bears the most proportion of resemblance, for God commonly punisheth like with the like. Thus one may see Gods hand in the cutting of one of *Adonibezacks* fingers, he being served, as hee had served 72. Kings. And thus King *Ioram*, who had cruelly slaughtered his brethren on a stone, was troubled with an incurable disease, that his bowels fell out, and just it was that he should have no bowels, that had no compassion.

2. See if thou canst not find some proportion in the disproportion, and likenesse in the unlikenes of some sin to this punishment, God oft

Rea. 1.

2.

times punishing by the contrary. Thus those who out of nicenesse, and curiosity, have tooke more then comes to the share of a corrupt creature, are commonly sent to their graves, by some nasty and loathsome disease; as for proud *Herod*, whom the wormes impatient to stay so long, till death had dished him for their palate, devoured him alive.

3. Something may be gathered from the place or part, wherein the disease lieth; For if it be in eyes, it is probable, its inflicted for the shooting out of lustfull and lascivious glances, or looking with envious and covetous sight on the meanes of others; if in the eares for giving audience to wanton sonnets, or for being over credulous in the hearing ill reports of others; if in the tongue, for lying, swearing, &c.

4. See whether Chronology, or the time wherein the sickness seizeth upon thee, will not something advantage thee, for the discovering the cause thereof. Thus as one observes, the Lord *Hastings* was beheaded at London, that very selfe-same day twelve-moneth, yea the same houre; and if curiosity may goe further, the same minute, wherein he had conspired the death of the *Queenes* kinred at Pomfret Castle.

5. Consider what signe it is, for the committing whereof thou hast conceived the least sorrow. For though wee can never bee condignly

dignly sorry for our least sinne, yet we may be more penitent for one sinne, than for another, and that sinne which hath cost us the slightest and shallowest Repentance, is most likely to be the cause of our present sicknesse.

6. Hearken chiefly to the Inditement of thy conscience; for when wee hunt after that sin, which causeth our disease, and wee find our selves to be either at a losse, or at a cold sent, if once our conscience begin to spend her open mouth, wee may certainly conclude, that the game went that way, and that that is the very sin for which at that time wee are punished. Thus the Patriarks, *Gen. 42. 1. Said one to another, we have verely sinned against our Brother, in that we saw the anguish of his soule, where hee besought us, and wee would not heare, therefore is this evil fallen upon us. Reuben* did not impute it to the defiling of his Fathers bed, nor *Judah* to his Incest, nor *Simeon* and *Levi* to their murdering of the Shechemites, for these were but personall sinnes; but all joyntly agreed, that it was for their cruelty to their Brother, a sin wherein all they were equally engaged, as they were equally inwrapt in the punishment.

If by these or any other meanes we attaine to the knowledge of that particular sinne, for which wee are punished; let us drown that sin in penitent teares, and in the blood of our Saviour; but if we cannot find it out, let us imitate the example of *Herod*, *Mat. 2.* Who that
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he might make sure work to kil our Saviour, slew all the children in Bethel, and the countrey about it, from two years old and under; a plot probable to have taken effect, if heaven had not beene too wise for hell. In like manner, let us indifferently, and impartially repent for all our sins in generall: if wee know not which was the Bee that stung us, let us throw downe the whole Hive; if wee know not which was the thorne, that prickt us, let us cut downe the whole edge, and so wee shall bee sure that sinne shall not escape, which hath caused our present sicknesse.

Now whereas God might have tumbled the Corinthians down into hell-fire, for their irreverent receiving of the Sacrament, and yet was pleased to inflict on them bodily weaknesse and sicknesse, and death, we learn.

God oftentimes with his Saints commuteth eternall torments into temporall punishments. Hee is therefore angry in this world, that hee might not be angry in the world to come, *Et misericorditer adhibet temporalem penam, ne iuste inferat aeternam ultionem.* If any object, but why will God pardon talents, and not tokens, pounds, but not pence, and for Christs sake forgive, and strike off eternall torment, and yet not crosse the score of temporall punishment? I answer, 1. To make us take notice that wee have beene offenders. 2. That by feeling the smart of what hee inflicteth on us,

we

wee may bee the more sensible of his favour, how much paine he hath forgiven us.
3. To make us more wary and watchfull intime to come. But farre bee it from us, to conceive that there is any satisfactory, or expiatory power in the afflictions which wee suffer. Satisfaction for sinne could not be but once, and once was fully made, when Christ offered himselfe upon the Crosse.

Vse.

Let us therefore learne patience under Gods afflicting hand, when hee layeth any sicknesse upon us. *Solomon* said to *Abiathar*, 1 *King*. 2. 26. *Get thee to Anathoth, to thine owne fields, for thou art worthy of death; but I will not at this time put thee to death, because thou barest the Arke of my Lord God before David my Father:* Thus God dealeth with us, when hee might justly deprive us of our life, yea of our eternall life; yet if wee have borne his Arke, if wee can plead any true reference, or relation to Christ our Saviour; God will be graciously pleased, not to take away our lives, but onely to send us to our *Anathoth*, to confine us to our beds, to keepe us his close Prisoners, and onely to deprive us of our health, pleasure and delight. Let us therefore patiently endure the aking of the teeth; wee have all deserved the gnashing of the teeth. Let us patiently endure a burning Fever; for wee

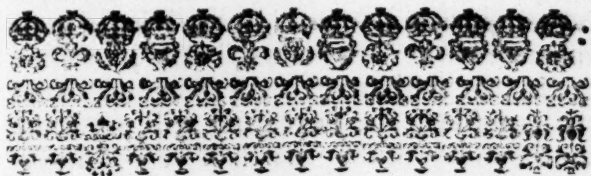
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have all deserved Hell-fire. Let us patiently endure a bodily Consumption ; for wee have deserved to bee consumed, and brought to nothing.

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Growth



GROWTH IN GRACE.

2 P E T. 3. 18.

*But grow in grace, and in the knowledge
of our Lord and Saviour,
Iesus Christ.*



Hilosophers make a
double growth. One
per aggregationem ma-
teria, by gayning of
more matter : Thus
Rivers grow by the
accession of tributary
Brooks ; heaps of
Corne waxe greater

by the addition of more graine ; and thus
stones grow, as some would have it, though
this more properly bee termed an augmenta-

tion, or increase then a growth. The other *per introreceptionem nutrimenti*, by receiving of nourishment within, as plants, beasts, and men grow. Of the latter growth, we understand the Apostle in the Text, and will prosecute the Metaphor of the growth of vegetables, as that which the Holy Spirit seemes most to favour, and intend in these expressions.

2. Here is one thing presupposed in the text, & laid down for a foundation; namely, that those to whom S. Peter writes, were already rooted in grace & goodness. There must be an Vnit at least, before any multiplication, a Basis before any building upon it: no doubt they were such as to whom S. Paul writes, *Eph. 3. 18. ἵνα ῥιζωμένοι ἐν ἀγάπῃ, Being rooted and grounded in love*, such as the Colossians were, *Col. 2. 7. Rooted in Christ, and established in faith*. And such I trust you are, to whom my discourse is directed, or else it were in vaine for me, or any to give you instructions for *Growth in Grace*.

Obj^{ct}.

3. But why is it said in the Text, first in *Grace*, and then in *Knowledge*; this seemes to be an ὕψιστον τῶν ἄλλων, the Lanthorne is to go first, Knowledge is to be the Vsher of Grace, information in the understanding must goe before reformation in the will and affections.

Ans^r.

I could answer, the holy Spirit is no whit curious in marshalling these graces, which he putteth first, they need no herauld to shew their pedigree, w^{ch} wil not fal out for precedency. But to the point, their is a two-fold knowledge, one pre-

precedent grace, as disposing one thereto, & making capable thereof, the other subsequent, & is an effect thereof, & a reward of it through Gods mercy. These that have gracious hearts do daily better, & improve their knowledge, in matters of salvation, & some herein arrive at a great heighth, as *David, Psa. 119. 99. I have more understanding than all my teachers, for thy testimonies are my meditations.* 4 However see the Apostle puts grace & Knowledge together, *What God hath joyned, let no man put asunder.* We must grow according to both demensions, both in heighth, in knowledge, & in bredth, in piety, both in head and in heart, both in speculation and practise, we must not all run up in heighth, like an Hop-pole, but also burnish, & spread in bredth, then shall we be wel proportioned and compleat, and indeed practise without knowledge is blind, and knowledge without practise is lame.

5. Three things are required to make a plant to grow, first that it hath life within it. Thus the Christian must have in his soul a quickning vivifying faith. Secondly it must be watered in a man with the dew of Gods Word, *Isa. 55. 10. For as the rain commeth down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth, &c.* And the same allegory is followed by Moses, *Deut. 32. 2. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, & as the showers upon the grass.* Third-

Thirdly, the blessing of God is requisite, without which both the former are nothing worth, *Paul may plant, and Apollo may water, but God giveth the increase.* It was observed of Master *Greenham*, that painfull and zealous Preacher of Gods Word; that though hee was very industrious in his calling; yet his people still remayned most ignorant; and as one saith,

*Greenham had Pastures green,
But sheepe full leane.*

So true it is, that Gods blessing is the Key of the worke, without which all is but labour in vaine.

6. Now wee may take notice of two remarkableables in the growth of a Christian. First plants have their *axum*, their bounds; both in heighth and bredth set by nature: (Hither shalt thou come and no further) to which when they have attayned they grow down-ward, and waxe lesse; yea all sublunary things, *Habent suos terminos, quo cum venerim sistunt retrocedant rruunt.* But growth in grace admits of no such period, but still there is *Plus ultra*: What Saint Paul saith, *Pray continually, rejoyce evermore*, 1 *Theff* 5. 17. is as true of spirituall growth, grow continually, encrease evermore, never stop nor stay in grace, till thou comest to glory. Secondly, trees dote as well as men in their old age; yea then they
are

are barren, and bring forth little or no fruit, whereas Christians on the contrary, *Psal. 92. 13. 14. That bee planted in the house of the Lord, shall flourish in the Court of our God, they shall still bring forth fruit in old age: They shall be fat and flourishing.* Like wine, they are best when they are oldest; like *Caleb*, able and active men, even at four-score years of age.

7. Come wee now to set downe those things, which doe either in part hinder, or in whole destroy mens growth in Grace. For the first let us take heed of *Suckers* in our soule, such superfluous excrementall sprigs, which like so many theeves, steale away the nourishment, which should maintaine the tree. By these Suckers we may understand those felonious avocations of worldly employments, which either out of season, or out of measure, busie our soules in earthly things, when they should bee employed in heavenly matters. The onely way to prevent this mischief, is to prune and cut off these Suckers, and speedily to stop up these Emissaries, by out-lets and private sluices, lest they drain dry the very main channell of grace in our hearts.

8. As for destroyers of grace it is twofold: first the blighting or blasting of a conscience-wasting sinne: Thus drunkenness and Incest destroyed grace in *Lot* for that very instant, till hee recovered himselfe againe by unfained repentance. Secondly, the drowth,

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and scorching heat of persecution. How promising a Plant? what a shoot in Goodnesse did he give on a sudden, who said to our Saviour, *Master I will follow thee whether soever thou goest?* But how quickly was he withered with one scorching beame, when Christ told him, how hard service he must undergoe?

9 Observe by the way: There is a double rooting in Grace, the one a sound and sure one, the other but shallow and superficiall: The former rooting belongs to the Saints of God, and these though they may bee blighted with sinne, or scorched with persecution, yet still as I may say, there is a secret sprig of life in the root, though in outward appearance, the leaves and bowes may seeme quite dead, and in Gods due time they grow out of their sins by repentance, out of their afflictions by patience. Let us therefore take heed of being too tyrannicall, in passing sentence of condemnation upon them before the time. *Scotus* that famous Schoole-man being in a strong fit of an Apoplexy, was by the cruell kindnesse of his over officious friends, buried before he was dead. Many over hasty in their uncharitable censures, seeing one fallen into a sinne, bury him alive in their judgements, counting him a Cast-away and Reprobate, when by Gods mercy, and his owne repentance he may recover againe, as still retaining in his heart some sparkes of spirituall life. As for the wicked, which

*Cambd. Brit.
in Northum-
berland.*

which have onely a superficial hold in grace, rather stuck than rooted in it; wee see what our Saviour saith of them, *Mat. 13. 4. And forthwith they sprung up, because they had no deepe-nesse of earth; and when the sunne was up they were scorched, and because they had not root they withered away.* They were quite dried up, and here made fuell for hell, never recovering themselves any more; whereas the godly, though they seeme dead in the winter, they may grow againe next spring.

10. This Doctrine if applyed, serves to confute many: First, those that grow backward in grace, and are worse now, then they were seven yeares before; like the Galatians, *You have run well, who hindered you?* Secondly, those who stand still in goodnesse; like those women, whereof the Apostle complayneth, that they were *Ever learning, and never come to the knowledge of the truth.* Thirdly, those that grow, but not proportionably to the long time, wherein they have beene planted, the fat soyle wherein they have beene set. The long time wherein they have beene planted, *Heb. 5.*

12. *For when for the time yee ought to bee teachers, you have need that one teach you againe, which be the first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.* The fatnesse of the soyle wherein they have beene set, and plenty of water powred on them, and herein no countrey

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comes

Vse 1.

comes neere to ours; and therefore wee are most unexcusable, if wee grow not in grace. Out-landish men call our Iland the Rainy Iland; because wee have such plenty therof, arising of the store of vapours, from the vicinity of the sea. They call it also the Ringing Iland, because it hath bells, so many and so tuneable; I am sure without flattering it maybe thus called in an higher sense, the dew of Gods Word is no where powred more plentifully, and we have (God increaseth their number) many and melodious bells, tuneable amongst themselves, and loud-sounding the Word of God to others: Most heaue therefore will be our account, if wee yeeld not some proportionable growth in grace, to these great means God affords us.

II Now in examining themselves, I find three sorts of men to be deceived. Some account themselves to be growne in grace when they are not: others esteeme themselves to be not growne, when they are. Of the former some account themselves to bee improved in goodnesse, when God takes from them the ability to commit sinne they had formerly. An old man saith, I thanke God I am growne in grace: well, how shall this appeare? Thus, saith the old man: Twenty yeares agoe I was given to lust and wantonnesse; now I have left it. Alas hee purs a fallacy on his owne soule; for the sinne hath

hath left him, his moysture is spent, his heate abated, and hee disabled from performing the taske of wickednesse, So the Prodigall, who hath spent his estate, hugs himselfe in his owne happinesse, that now hee is growne in grace; because hee hath left Vanity in clothes, Curiosity in dyet, Excessivenesse in gaming; when alas needs must the fire goe out, when the fuell is taken away, he is not growne in grace, but decreased in estate. Others construe it to be growth of grace in themselves, when only God takes away from them the temptations to sinne. Hee that living in a populous place was given to drunkennesse, who now being retyred to a private Village, takes himselfe to bee turned very sober. Alas, it is not hee that is altered, but his place, he wanteth now (a want with gain) a crew of bad good fellowes to solícite him to the raverne; but had he the same temptation; let him examine himselfe, whether he would not be as bad, as ever hee was before.

A third sort count themselves, growne in grace, when they have not left, but onely exchanged their sin; and perchance a lesse for a greater: *Thou that abhorrest Idols, committest thou sacriledge? Rom. 2.* Some thinke themselves improved in piety, because they left prodigality, and reele into Covetousnesse: left Profanenesse, and fallen into spirituall Pride, or preevish affecting of out-side holinesse.

Thus like the Sea, what they loose in one place, they gaine in another, and are no whit growne in Grace.

1.

12. Others conceive themselves not to bee growne in grace when they are growne; and that in these foure cases. First sometimes they thinke that they have lesse grace now, than they had seven yeares agoe; because they are more sensible of their badnesse. They daily see and grieve to see how spirituall the Law of God is, and how carnall they are; how they sinne both against Gods will, and their owne, and sorrow after their sinne, and sinne after their sorrow. This makes many mistake themselves, to be worse than they have beene formerly; whereas indeed the sick-man begins to amend, when hee begins to feeble his paine.

2.

13. Many thinke themselves to have lesse saving Knowledge now, than they had at their first conversion; both because (as we said before of Grace) they are now more sensible of their ignorance; and because their knowledge at their first conversion seemed a great deale, which since seemeth not increast, because increast insensibly, and by unappearing degrees. One that hath lived all his life time in a most darke Dungeon, and at last is brought out but into the twi-light, more admires at the clearnesse and brightnesse thereof, than hee will wonder a moneth after at the sun at noon-day

day. So a Christian newly regenerated, and brought out of the darke state of nature, into the life of grace, is more apprehensive at the first illumination, of the knowledge hee receives, than of farre greater degrees of knowledge which hee receiveth afterwards.

14. Some thinke they have lesse grace now, than they had some yeares since, because a great measure of grace seemes but little to him that desires more. As in worldly wealth, *Crescit amor nummi quantum ipsa pecunia crescit*; So is there an holy, heavenly, and laudable covetousnesse of grace, which deceives the eye of the soule, and makes a great deale of goodnesse seeme but a little.

15 Many thinke they are growne lesse and weaker in grace, when indeed they are assaulted with stronger temptations. One saith seven years since, I vanquished such temptations, as at this day foyle me; therefore surely I am decreased in grace. *Non sequitur*, for though it be the same temptation in kind, it may not be the same in degree and strength; thou mayest still be as valiant, yet thy enemies may conquer thee, as assaulting thee with more force and fury: when thou wert newly converted, God proportioned the weight to the weaknesse of thy souldiers, bound up the Devill, that hee should set upon thee with no more force, than thou couldest resist and subdue. Now thou hast gotten a greater stock of

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grace, God suffers the devil to buffet thee with greater blows.

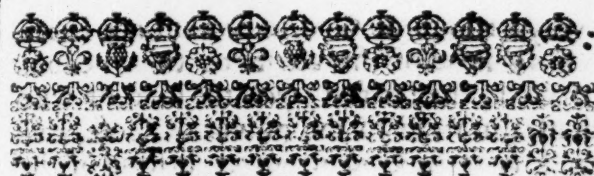
16 Some thinke grace is lesse in them now than it was at their first conversion, because they find not in their souls, such violent flashes, such strong impetuous (I had almost said) furious raptures of goodnesse, and flashes of grace and heavenly illumination: But let them seriously consider, that these raptures which they then had, and now complaine they want, were but fits short and sudden, *Nimbus erat, cito preterijt*, not settled and constant, but such as quickly spent themselves with their own violence: Whereas grace in them now may bee more solid, reduced, digested, and concocted: *Bos lassus fortius figit pedem*, more slow, but more sure, lesse violent, but more constant, though grace be not so thicke at one time, yet now it is beaten and hammered out to bee broader and longer; yea I might adde also, it is more pure and refined: This we may see in Saint *Peter*, when hee was a young man in a bravery, he would walk on the water, yea and so daring was hee in his promises; *Though all forsake thee, yet will not I*: But afterwards in his old age hee was not so bold and daring; experience had not only corrected the ranknesse of his Spirit, but also in some sort quenched, surely tempered the flashes of his zeale for the adventurousnesse of it; yet was he never a whit the worse, but the better Christian, though he was

was not so quick to run into danger, yet hee would answer the spur when need required, and not flinch for persecution, when just occasion was offered; as at last hee suffered martyrdom gloriously for Christ.

17 To conclude; Grace in the good Thiefe on the Crosse, like *Jonah's* Gourd, grew up presently, for hee was an extraordinary example; but in us it is like the growth of an Oak, slow and insensible; so that wee may sooner find it *crevisse*, then *crescere*, it must therefore bee our daily taske all the dayes of our lives; to which end let us remember to pray to God for his blessing on us: our Saviour saith, *Matth. 6. 27.* *Which of you by taking care is able to adde one cubit unto his stature* in the corporall growth? Much lesse able are wee in the spirituall growth, to adde one inch or haire bredth to the heighth of our soules. Then what was pride in the Builders of Babel, will be piety in us, to mount and raise our soules so high, till the top of them shal reach to Heaven.

Amen.

How



HOW FAR EXAMPLES ARE TO BE FOLLOWED.

RUTH. I. 15.

*And Naomi said, behold thy sister in Law is gone
backe unto her people, and unto her gods, returne
thou after thy sister in Law.*



IN these words *Naomi*
seekes to perswade
Ruth to returne, al-
leaging the example
of *Orpah*, who as she
saith was gone backe to
her people, and to her
gods; where first wee
find that all the Hea-
then, and the Moabites amongst the rest did
not acknowledge one true God; but were the
P wor-

Worshippers of many gods; for they made every attribute of God to be a distinct Deity. Thus instead of that attribute, the wisdom of God, they fained *Apollo* the God of wisdom; in stead of the power of God, they made *Mars* the God of power; in stead of that admirable beauty of God, they had *Venus* the Goddesse of beauty: But no one attribute was so much abused, as Gods Providence. For the Heathen supposing, that the whole world, and all the creatures therein was too great a Diocese to bee daily visited by one, and the same Deity; they therefore assigned sundry gods to severall creatures. Thus Gods Providence in ruling the raging of the seas, was counted *Neptune*; in stilling the roaring wind *Aeolus*; in commanding the powers of Hell *Pluto*; yea sheep had their *Pan*, and Gardens their *Pomona*; the Heathens then being as fruitfull in faigning of gods, as the Papists since in making of Saints.

Now because *Naomi* used the example of *Orpah*, as a motive to worke upon *Ruth* to returne; wee gather from thence. Examples of others set before our eyes, are very potent and prevalent Arguments, to make us follow and imitate them, whether they bee good examples, so the forwardnesse of the Corinthians to beleeve the Iewes, provoked many: or whether they be bad, so the dissembling of *Peter* at *Antioch*, drew *Barnabas* and others into the same fault:

fault: But those examples of all others are most forcible with us, which are set by such who are neer to us by kindred, or gracious with us in friendship, or great over us in power.

Let men in eminent places, as Magistrates, Ministers, Fathers, Masters, (so that others love to dance after their Pipe, to sing after their Musick, to tread after their tract) endeavour to propound themselves examples of piety, and religion to those that be under them.

When wee see any good example propounded unto us, let us strive with all possible speed to imitate it: what a deale of stirre is there in the world for civill precedency and priority, every one desires to march in the Fore-front, and thinkes it a shame to come lagging in the Rear-ward. Oh that there were such an holy ambition, and heavenly emulation in our hearts, that as *Peter* and *John* ran a race, who should come first to the grave of our Saviour, so men would contend, who should first attain to true mortification, and when we see a good example set before us, let us imitate it, though it be in one, which in outward respects is far our inferior: shal not our Masters be ashamed, to see that their men, whose place on earth is to come behind them, in piety towards Heaven to goe before them? shal not the Husband blush to see his Wife, which is the weaker vessell in nature, the stronger vessell in grace?

shall not the elder Brother dye his cheeks with the colour of vertue, to see his younger Brother, who was last borne, first reborne by faith, and the Holy Ghost? yet let him not therefore envie his Brother, as *Cain* did *Abel*, let him not be angry with his Brother, because hee is better than himselfe; but let him be angry with himselfe, because hee is worse than his brother, let him turne all his malice into imitation, all his fretting at him into following of him. Say unto him, as *Gehazi* did of *Naaman*; *As the Lord liveth I will run after him*: and although thou canst not over-run him, nor as yet over-looke him; yet give not over to run with him, follow him, though not as *Axel* did *Abner*, hard at the heeles; yet as *Peter* did our Saviour, a farre off; that though the more slowly, yet as surely thou mayest come to Heaven, and though thou wert short of him while hee lived, in the race, yet thou shalt be even with him when thou art dead, at the marke.

When any bad example is presented unto us, let us decline and detest it, though the men be never so many, or so deare unto us. Imitate *Micaiah*, 1 *King*. 22. to whom when the Messenger sent to fetch him, said, *Behold now the words of the Prophets, declare good unto the King with one mouth, let thy Word therefore I pray thee be like to one of them*; *Micaiah* answered, *As the Lord liveth, whatsoever the Lord saith unto me, that will*

will I speake. If they be never so deare unto us, wee must not follow their bad practise: so must the sonne please him that begot him; that hee doth not displease him that created him; so must the wife follow him that married her, that she doth not offend him that made her; wherefore as *Samson*, though bound with new cords snapt them asunder, as tow when it feelth the fire; so rather then we should be led by the lewd examples of those, that be neere and deare unto us, let us breake in peeces all their engagements, relations whatsoever.

Now here it will be a labour, worthy discourse, to consider how farre the examples, even of good men in the Bible are to bee followed. For as all examples have a great influence on the practise of the Beholders, so especially the deeds of good men registred in the Scripture (the Kalender of Eternity) are most attractive of imitation.

Wee find in Holy Writ nine severall kinds of examples. First *Actions extraordinary*, the doers whereof had peculiar strength, and dispensation from God to doe them. Thus *Phineas* in an heavenly fury killed *Cozbi* and *Zimri*; *Samson* slew himselfe; and the Philistims in the Temple of *Dagon*; *Bliss* caused fire to descend on the two Captaines of fifties; *Elisha* cursed the children, the children of *Bethel*.

These are written for our instruction, not for our imitation, if with *Elisha* thou canst make a

First kind of
examples.

Vse of them.

Bridge over Iordan with thy cloake, if with him thou canst raise dead children, then it is lawfull for thee, with *Elisba* to curse thy enemies. If thou canst not imitate him in the one, pretend not to follow him in the other.

Abuse of
them.

When men propound such examples for their practise, what is said is imputed to *Phineas* for righteousness, will bee imputed to us for Iniquity, if being private men by a Commission of our owne penning, wee usurpe the Sword of Iustice to punish Malefactors.

Second sort.

Actions founded in the ceremoniall Law, as *Abrahams* circumcising of *Isaac*, *Hezekiahs* eating the Paschever, *Solemons* offering of sacrifices, &c.

Use of them.

We are to be thankful to God, that these shadowes in Christ the substance are taken away. Let us not therefore superstitiously faine, that the ghosts of these Ceremonies may stil walk, which long since were buried in Christs grave.

Abuse of
them.

By those who still retaine them. Excellently *Ignatius*, *Epist. ad Magnesios*, 'ὁ γὰρ χριστιανὸς οὐκ ἐστὶν ἰουδαίος. Yea, wee must forfeit the name of Christians, if we still retaine such old Rites. Let those who are admitted in the Colledge of grace, disdain any longer to goe to the schoole of the Ceremoniall Law, which truly may bee called the Schoole of Tyranny.

Third sort.

Actions which are founded in the Iudicial Law

Law, as punishing theft with foure-fold Restitution, putting of Adulterers to death, and raising up seed to the Brother, &c.

These oblige men, to observe them so farre, as they have in them any taste or tincture of a Morall Law; and as they beare proportion with those Statutes, by which every particular Countrey is governed. For the Iudiciall Law was by God calculated alone, for the elevation of the Iewish Common-wealth. It suited onely with the body of their state, and will not fit any other Common-wealth, except it be equall to Iudea in all Dimensions. I meane in climate, nature of the soyle, disposition of the people, quality of the bordering Neighbours, and many other particulars, amongst which the very least is considerable.

Use of them.

Abuse of them.

When men out of an over Imitativenessse of Holy Presidents, seek to conforme all Countries to Iewish Lawes. That must needs breake, which is stretched further, than God intended it. They may sooner make *Sauls* Armour fit *David*, and *Davids* Sling and Scrip become *Saul*, then the particular Statutes of one Countrey, adequately, to comply with another.

Actions founded in no Law at all, but onely in an ancient Custome, by God winked and connived at; yea, tolerated at

Fourth sort.

at the least wise not openly forbidden in precept, or punished in practise. As *Poligamy*, in the Patriarkes having many wives. Indeed when God first made the large volume of the world, and all creatures therein, and set it forth, *Cum regali privilegio*, Behold all things therein were very good, hee made one Eve for one Adam. *Poligamy* is an *Erratum*, and needs an *Index expurgatorius*, being crept in, being more than what was in the maiden copy: It was the Creature of *Lamech*, no worke of God.

Use.

We are herein to wonder at, and praise the goodnesse of God, who was pleased herein to winke at the faults of his deare Saints, and to passe by their frailty herein, because they lived in a darke age, wherein his pleasure was not so plainly manifested.

Abuse of them.

If any in this bright sunshine of the Gospel, pretend as a plea for their lust, to follow their example,

Fifth sort.

Doubtfull examples, which may so be termed, because it is difficult to decide, whether the Actors of them therein did offend or no: so that should a Jury of learned Writers be empannelled to passe their verdict upon them, they would beo puzzled, whether to condemn or acquit them, and at last be forced to find it an *Ignoramus*. As whether *David* did well to dissemble himselfe frantick, thereby to escape the cruelty of *Achish*, King of Gath. Whether *Hushai* did well, in counterfeiting with

with *Abfolom* , or whether therein hee did not make Heaven to bow too much to earth , I meane Policie to entrench upon Piety ; and fo in this act was fo good a Statef-man , that hee was a bad man.

Let us not meddle with imitation of thefe actions , that are fo full of difficulty and danger , that our judgements therein may eafily be deceived: *The fonnes of Barzillai*, *Ezr.* 2. 63. *Because their Genealogies were doubtfull and uncertaine , were put by the Priest-hood , till a Priest fhould rife up with Urim and Thummim , by which wee may understand fome efpeciall man amongft them , who by Gods Spirit might be able to decide the controverfies , which were questioned in their pedigrees. So let us refrain from following thefe doubtfull examples , till (which in this world is not likely to bee) there arife an infallible Iudge , which can determine in thefe particulars , whether thefe actions were well done or no.*

Ufe of them.

By fuch who though they have roome enough befides , yet delight to walke on a narrow Banke , neere the Sea , and have an itch to imitate thefe doubtfull Examples , wherein there is great danger of mifcarrying.

Abufe of them.

Mixt examples which containe in them a double action , the one good , and the other

Sixth fort.

Q

bad

bad, so closely couched together, that it is a very hard thing to sever them. Thus in the unjust Steward, there was his wisdom to provide for himselfe, which God doth commend; and his wickednesse, to purloine from his Master, which God cannot but condemne. Thus in the *Hebrew Midwives*, *Exod. i.* when they told the lye, there was in them, *Fides mentis*, & *fallacia mentientis*, the faithfulness of their love to their Countrey-men, and the falsenesse of their lying to *Pharaoh*.

Vse of them.

Behold, here is wisdom, and let the man that hath understanding, discreetly divide betwixt the Gold and the Drosse, the Wheat and the Chaffe, what hee is to follow and imitate, and what to shun and avoyd. In the first yeare of the raigne of Queene *Elizabeth*, the students of Christ-Church in Oxford, buried the bones of *Peter Martyrs* wife in the same Coffin, with the ashes of *Fridswick* a Popish Saint, to this intent, that if Popery, (which God forbid) should ever after overspread this land, Papists should be puzzled to part the ashes of a supposed Heretike, from one of their canonized Saints. Thus in some actions of Gods Saints in the Bible, which are of a mixt nature; wickednesse doth so insensibly unite and incorporate it selfe with that that is good, that it is very difficult to sever and divide them with-

without a sound, and well advised Iudgement.

In such as leave what is good, take what is bad, follow what is to bee shunned, shunne what is to bee followed.

Abuse of
them.

Seventh sort.

Actions absolutely bad, so that no charitable Comment can bee fastned upon them, except wee will incurre the Prophets curse and woe, *To call good evill, and evill good*; such were the Drunkenesse of *Noah*, the Incest of *Lor*, the lying of *Abraham*, the swearing of *Ioseph*, the Adultery of *David*, the Deniall of *Peter*.

Vse of them.

Let us reade in them first a Lecture of our owne Infirmitie: who dare warrant his Armour for prooffe, when *Dauids* was shot through? Secondly, let us admire and laud Gods mercy, who pardoned and restored these men on their unfained Repentance. Lastly, let us not despaire of pardon our selves, if through Infirmitie over taken, God in like manner is mercifull to forgive us.

Abuse of
them.

When men either make these their patterns, by which they sin, or after their sinning alledge them for their excuse and defence. Thus *Judith* did, *Judith* 9. 2. For whereas that murder, which *Simeon* and *Levi* did commit upon the *Shechemites*, *Gen.* 34. 12. was cursed by *Jacob*, as a most hainous and horrible sinne; yet shee propounds it as an he-

roick act, and the unworthy President for her imitation : O Lord God of my Father *Simcon*, to whom thou gavest the Sword to take vengeance on the strangers, which opened the wombe of a Maid, and defiled her, &c. Well, if the Arme of *Judith* had beene as weake as her judgement was herein, I should scarce beleieve, that shee ever cut off the head of *Holophernes*.

Eighth fort.

Actions which are onely good, as they are qualified with such a circumstance, as Davids eating the Shew-bread in a case of absolute necessity; which otherwise was provided for the Priests alone. Such are the doing of servile workes on the Lords day, when in case of necessity they leave off to bee Opera servilia, and become opera misericordiae.

Use of them.

Let us bee sure, that in imitating of these, to have the same qualifying circumstance, without which otherwise the deed is impious and damnable.

Abuse of them.

In those which imitate the example without any heeding, that they are so qualified, as the action requires.

Ninth fort.

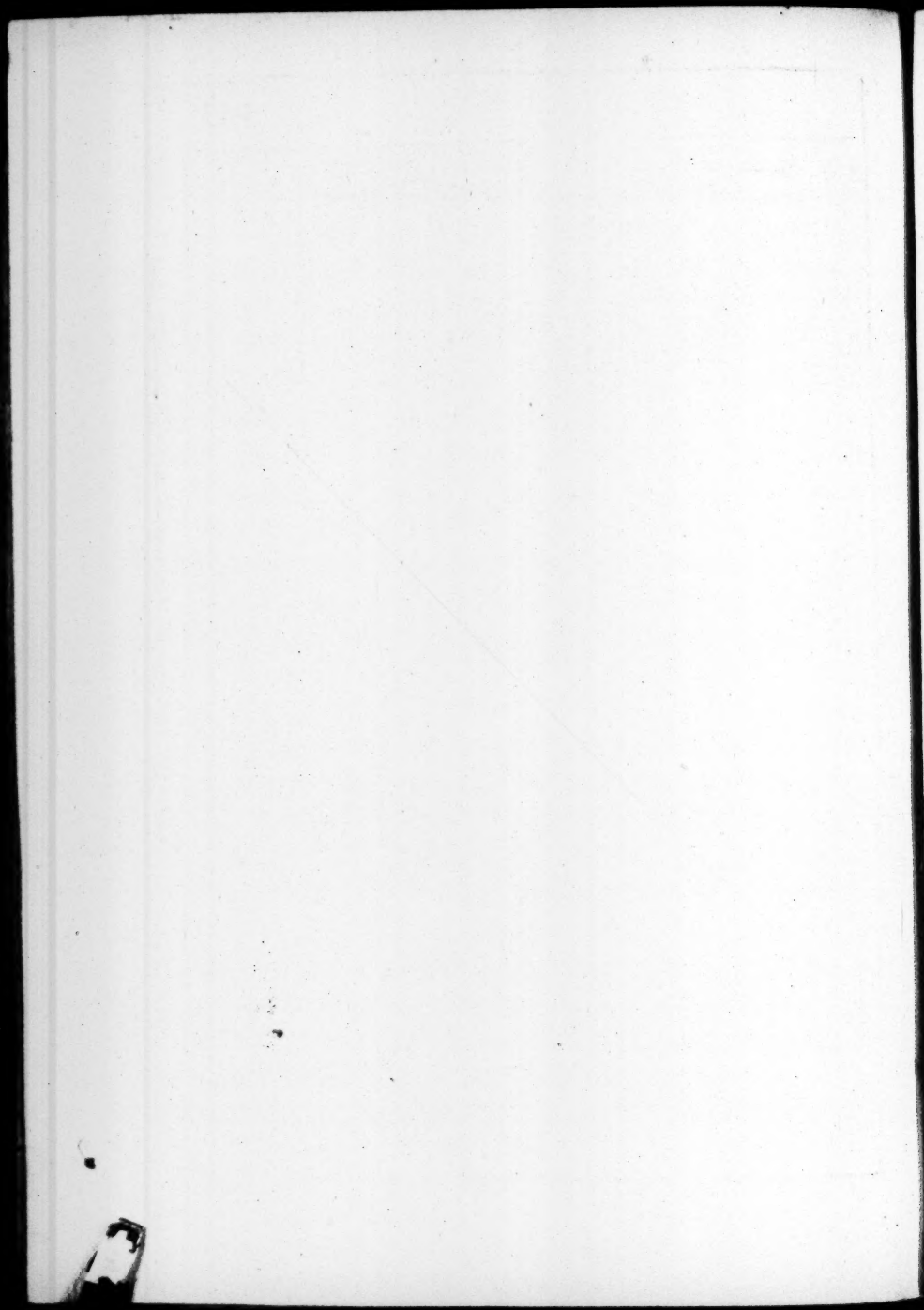
The ninth and last fort remaines, and such are those, which are eminently good, as the Faith of *Abraham*, the Meeknesse of *Moses*, the Valour of *Ioshua*, the Sincerity of *Samuel*, the plaine Dealing of *Nathaniel*, &c. Follow not then the Infidelity

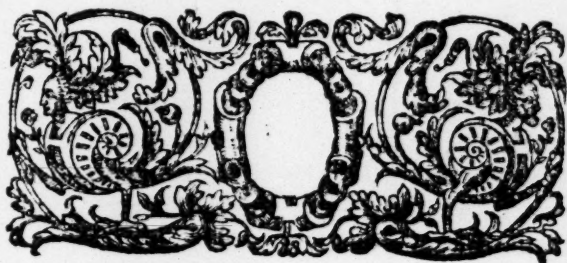
lity of *Thomas*, but the Faith of *Abraham*;
the Testinence of *Jonah*, but the Patience
of *Iob*; the Adultery of *David*, but the
Chastity of *Ioseph*; not the Apostasie
of *Orpa*, but the Perseverance
of *Ruth* here in
my Text.

* *
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An





AN
ILL MATCH
VVEL BROKEN OFF.

1 IOHN 2. 15.

Love not the World.



He Stoicks said to their affections, as *Abimelech* spake to *Isaac*, Gen. 26. 16. *Get you out from amongst us, for you are too strong for us*: Because they were too strong for them to master, they therefore would have them totally banisht out of their soules, and labour to becalm themselves with

with an Apathy: But farre be it from us, after their example to root out such good herbes, (instead of weeds) out of the Garden of our nature; whereas affections, if well used are excellent, if they mistake not their true object, nor exceed in their due measure. *Ioshua* killed not the Gibeonites, but condemned them to bee *Hewers of wood, and Drawers of water for the Sanctuary*. Wee need not expell passions out of us, if wee could conquer them, and make Griefe draw water-Buckets of teares for our sinnes, and Anger kindle fires of zeale and indignation, when wee see God dishonoured. But as that must needs be a deformed face, wherein there is a transposition of the colours, the blewnesse of the vines being set in the lips, the rednesse which should be in the cheeks, in the nose; so alas most mishapen is our soule, since *Adams* fall, whereby our affections are so inverted, Ioy stands where Griefe should, Griefe in the place of Ioy. Wee are bold where wee should feare, feare where we should be bold, love what wee should hate, hate what wee should love. This gave occasion to the blessed Apostle in my Text, to disswade men from loving that, whereon too many dote. *Love not the World.*

For the better understanding of which vvords, knowv that the Devill goes about to make an unfitting match, betwixt the soule of a Christian, on the one party, and this
World

world on the other. A match too likely to goe on, if wee consider the simplicity, and folly of many Christians (because of the remnants of corruption) easily to be seduced and inveagled, or the bewitching entising, alluring nature of this world: But God by Saint *Iohn* in my Text forbiddeth the banes, *Love not the world.*

In prosecuting whereof, wee will first shew the worthinesse of a Christian soule, then wee will consider the worthlesnesse of the world, and from the comparing of these two, this Doctrine will result that.

It is utterly unfitting for a Christian to place his affections on worldly things.

Let us take notice of a Christians Possessions, and of his Possibilities; what he hath in hand, and what he holdeth in hope: In possession he hath the favour of God, the Spirit of Adoption, crying in him, *Abba father*, and many excellent graces of sanctification in some measure in his heart. In hope & expectance he hath the reversion of Heaven and happinesse, (a reversion not to be got after anothers death, but his owne) and those happinesse which eye cannot see, nor eare heare; neither it can enter into the heart of man to conceive.

Now see the worthlesnesse of the World; three Load-stones commonly attract mens affections, and make them to love, *Beauty, Wit, and Wealth.* Beauty the world hath none at

R

all.

all. I dare boldly say, the world put on her Holy-day Apparell, when shee was presented by the Devill to our Saviour, *Matth. 4. 9.* She never looked so smug and smooth before or since, and had there beene any reall beauty therein, the Eagle-sight of our Saviour would have seene it; yet when all the glory of the world was proffered unto him, at the price of Idolatry, hee refused it. Yet as old *Iezabel*, when shee wanted true beauty, stopt up the leakes of age, with adulterated complexion, and painted her face; so the world in default of true beauty decks her selfe with a false appearing fairenesse, which serves to allure amorous fooles, and (to give the world, as well as the Devill her due) shee hath for the time a kind of a pleasing fashionablenesse: But what saith Saint Paul, *1 Corinth. 7. 31.* *παράγει γὰρ τὸ χῆμα τῷ κόσμῳ τῷ τούτῳ, the fashion of this World passeth away:* The wit of the World is as little as her beauty, how ever it may bee cryed up by some of her fond Admirers; yet as it is, *1 Cor. 3. 19.* *The wisdom of this World is foolishnesse with God, and Cuilibet artificis credendum est in suâ arte*, what wisdom it selfe counts foolishnes, is folly to purpose; her wealth is as small, as either what the world calls Substance, is most subiect to Accidents, uncertaine, unconstant, even lands themselves in this respect are moveables, *Riches make themselves wings, and fly away;* they may leave

us whilst wee live; but wee must leave them when wee dye.

Seeing then the World hath so little, and the Christian soule so much, let us learne a Lesson of Holy Pride, to practise heavenly Ambition. Descend not so farre O Christian, beneath thy selfe, remember what thou art, and what thou hast, loose not thy selfe in lavishing thy affections, on so disproportioned a Mate: There is a double Disparity betwixt thy soule, and the world: first that of Age. Perchance the world might make a fit mate for thy old Man, thy Vnregenerate halfe, thy Reliques of sinne; but to match the old, rotten, withered, worme-eaten World, to thy new Man, thy new Creature, the regenerated and renewed part of thy soule, gray to green, is rather a torture, then a marriage, altogether disproportionable.

Secondly, that of quality or condition, thou art Gods Free-man: *If I have freed you, (saith Christ) then are you free indeed,* the world is, or ought to be thy slave, thy vassaile, *John 1.5.4. For whosoever is borne of God overcometh the world, and this is the victory that overcometh the World, even our faith.* Bee not then so base, as to make thy vassall thy mate. *Alexander* denyed to marry *Darius* his Daughter, though proffered unto him, scorning to bee conquered by her beauty, whose Father hee had conquered by his valour. Let us not make

Object.

the world our Mistresse, whereof wee ought to be the Master, nor prostitute our affections to a slave we have conquered.

Yea may some say this is good counsell, if it came in due season; alas now it commeth too late, after I have not only long doted, but am even wedded to this world; Infant affection may be easily crusht, but who can tame an old and rooted love: Thinke you that I have my affection in my hand, as Hunters their dogs, to let slip or rate off at pleasure; how then shall I unlove the world, which hath been my bosome Darling so long.

Answ.

Art thou wedded to the World, then instantly send her a Bill of Divorce. It need never trouble thy conscience, that match may be lawfully broken off, which was first most unlawfully made: Yea, thou wert long before contracted to God in thy Baptisme, wherein thou didst solemnely promise thou wouldst *Forsake the Devill and all his workes, the vaine pompe and glory of this World.* Let the first contract stand; and because it is difficult for those, who have long doted on the world, to unlove her; wee will give some rules, how it may bee done by degrees. For indeed it is not to bee done on a sudden, (matters of moment cannot bee done in a moment) but it is the taske of a mans whole life, til the day of his death.

Rules how to
unlove the
world.

1.

Looke not with the eyes of covetousnesse,
or

or admiration on the things of the world. The eye is the principall *Cinqueport* of the soule, wherein love first arrives, *Vt vidi, ut perij*; now thou mayest looke on the things of the world, *Vt in transitu*, as in passage (otherwise wee should be forced to shut our eyes) and wee may behold them with a slighting neglectfull fastidious looke; but take heed to looke on them with a covetous eye, as *Eve* on the forbidden fruit, and *Achan* on the wedge of Gold. Take heed to looke on them with the eye of Admiration, as the Disciples looked on the Buildings of the Temple, *Matth. 24 1.* wondring at the Eternity of the structure, and conceiving the Arch of this World, would fall as soone as such stones riveted to immortality, might bee dissolved. Wherefore our Saviour checketh them, *Verely I say unto you, there shall not be left one stone upon another, that shall not bee cast downe.* Excellently *Iob, chap. 31. 1.* *I have made a Covenant with mine eyes, that I should not behold a woman.* A Covenant? But what was the forfeiture, *Jobs* eyes were to pay in case hee brake it? It is not exprest on the band; but surely the penalty is employed many brackish teares, which his eyes in repentance must certainly pay, if they observed not the Covenant.

Silence, that Spokesman in thy bosome, I meane the allurements of the flesh and Devill,

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who

2.

who improveth his utmost power to advance a match betwixt thy soule and the world. And when any breach happens betweene thee, and the world; so that thou art ready to cast her off, the flesh in thy bosome pleads her cause: Why wilt thou (saith it) deprive thy selfe of those contentments, which the World would afford thee? Why dost thou torment thy selfe before thy time? Ruffle thy selfe in the filkes of security, it will be time enough to put on the Sack-cloath of Repentance, when thou lyest on thy Death-bed. Hearken not to the Flesh, her Inchantments; but as *Pharaoh* charged *Moses*, to get him out of his presence, he should see his face no more, *Exodus* 10.28. So strive as much as in thee lyeth to expell these fleshly suggestions from thy presence, to banish them out of thy soule, at leastwise to silence them, though the mischief is, it will bee muttering, and though it dare not hallow, it will still be whispering unto thee, in behalfe of the world, its old friend, to make a Reconciliation betwixt you.

3 Send back againe to the world, the Love-tokens she hath bestowed upon thee, I meane those ill gotten goods, which thou hast gotten by indirect, and unwarrantable meanes. As for those goods, which thy parents left thee, friends have given thee, or thou hast procured by Heavens Providence on thy lawfull endeavours, these are no Love-tokens of the world, but

but Gods gifts; keepe them, use them, enjoy them to his glory : But goods gotten by VVrong, and Robbery, Extortion and Bribery, Force and Fraud, these restore and send back: For the world knoweth, that shee hath a kind of tye and engagement upon thee, so long as thou keepest her tokens; and in a manner thou art obliged in honour, as long as thou detainest the gifts that were hers. Imitate *Zachens*, see how hee casts backe what the world gave him, *Luke 19. 8. Behold Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man, by false accusation, I restore him foure-fold.*

4. Set thy affections on the God of Heaven, the best wedge to drive out an old love, is to take in a new, *Postquam nos Amaryllis habet, Galatæa reliquit*: Yea, God deserves our love first, because *God loved us first*, 1 *John 4. 19*. It is enough indeed to blunt the sharpest affection, to be returned with scorne and neglect; but it is enough to turne Ice into Ashes, to bee first beloved by one, that so well deserves love. Secondly, his is a lasting love, *Iohn 13. 1. Having loved his owne that were in the world, he loved them to the end.* Some mens affection spends it selfe with its violence, hot at hand, but cold at length; Gods not so, it is continuing. It is recorded in the honour of our * *King Henry*, the seventh; that hee never discomposed favorite, one only excepted, which was *William*, Lord *Stanly*,

* Look Lord
Bacon in his
life.

Stanly, a rare matter, since many Princes change their Favorites, as well as their clothes, before they are old: But the observation is true of the Lord of Heaven, without any exception; those who are once estated in his favour, hee continues loving unto them to the end.

Hearke then how hee woes us, *Hoe every one, Esay 55. 1. that thirsteth, come yee to the waters, and he that hath no money come, &c.* How he woes us, *Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Love his Love-letter his Word, his Love-tokens, his Sacraments, his Spokef-men, his Ministers, which labour to further the match, betwixt him and thy soule. But beware of two things.

1. Take heed of that dangerous conceit, that at the same time thou mayest keepe, both God and the World, and love these outward delights, as a Concubine to thy soule. Nay, God he is a *jealous God*, hee will have all or none at all. There is a Citie in Germany, pertaining halfe to the Bishop thereof, and halfe to the Duke of Saxony, who named the Citie Myndyn, that is, mine and thine; because it was theirs *Communi jure*, and at this day by corruption it is called *Minden*. But God will admit of no such divisions, hee will hold nothing in Coparceny, hee will not share or part stakes with any, but hee will have all

* *Musfiers*
Cosmog. de
Germ. l. 3.
Pag. 143.

all entire to himselfe alone.

Take heed thou dost not onely fall out with the world, to fall in with it againe, according to that,

Amantium ira amoris redintegratio est :

For even as some furious Gamesters, when they have a bad game, throw their cards out of their hands, and vow to play no more, (not so much out of dislike of gaming, as of their present game;) but when the cards run on their side, they are reconciled to them againe; so many men, when the world frownes on them, and crosses them, and they misse some preferment they desire; then a qualme of piety comes over their hearts, they are mortified on a sudden, and disavow to have any further dealing with worldly contentments. But when the world smiles on them againe, favours and prospers them, they then return to their former love, and doting upon it. Thus *Demas*, 2 *Tim.* 4. 10. would needs have another farewell embrace of the world, even after his solemne conversion to Christianity, *Demas hath forsaken me, having loved this present World.* But when we are once at variance with the world, let us continue at deadly eternall feuds with it; and as it is said of *Amnon*, 2 *Sam.* 13. 15. that *the hatred wherewith hee hated his sister Thamar, was greater then the love wherewith he loved her :* so (what was cruelty in him, will bee Chritianity in us)

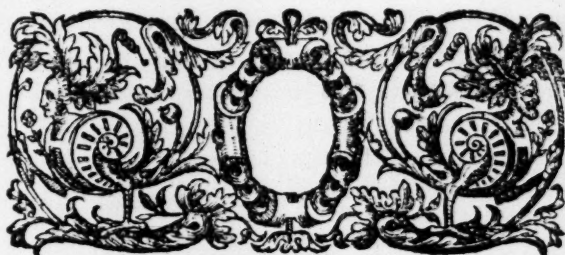
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once

once fallen out with the world, let the joynt
bee never set againe, that it may bee the
stronger; but let our hatred bee im-
mortall, and so much the stron-
ger, by how much our
love was before.

* *
*

Good



GOOD FROM BAD FRIENDS.

2 SAM. 15. 31.

*And one told David, saying, Achitophel is
among the Conspirators with Absalom.*



His Text is a Glasse,
wherein Gods Iustice
is plainely to be seen.
David had formerly
fastly forsaken *Vriah*,
and now God suffers
Achitophel to forsake
David.

Vriah neither in
loyaltie, nor valour, though placed the last
in the List, of the List of *Dauids* Worthies,

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was

was any whit inferiour to any of *David's* subjects. How did hee sympathize with Gods Arke, and his fellow souldiers, stayed still in the Campe, though hee was in the Kings Court, in that hee would not embrace those delights, the Marriage-bed did afford him: No, though they practised upon him to make him drunke, yet in his drunkennesse, hee was so sober, that all their wine washed not from him his first resolution, but hee remayned still constant. But how falsely did *David* forsake him, sending him with that Snake in his bosome, which was to sting him to death; I meane the Letter, which was *Vriah's* Passport, to his own Grave. Well *Vriah* placed much confidence in the love of *David*, who deceives him; *David* with no lesse trust relies on the loyaltie of *Achitophel*, and see what my Text saith. *And one told David, saying, Achitophel is also among the Conspirators with Absalom.*

Observ. 1.

Before we goe farther, let us learne, when our friends forsake us, to enter into a serious scrutiny of our owne soules: Hast thou never played foule or false with thy friend; if not in action, yet in intention? Dost thou not mean to prove base, if put to the tryall, and if occasion be offered to deceive him? If so, know thy false friend hath only got the start of thee, and playd the fore-game, doing what thou meanest to doe. Rayle not then on the times, nor speak Satyres against the faithlesnesse of men, but laying

laying thy hand on thy mouth, confesse God hath justly found thee out, and dealt with thee, as hee did with *David*.

Secondly, hence we may observe: *The most politicke heads have not alwayes the faithfullest hearts.* *Achitophel* was the Iewish Nestor, or their *Salomon* before *Salomon*, and like the Oracle of God for his wisdom, but like the Oracle of the devill for his deceitfulnesse; for whilst *David* swaied the scepter, who more loial to him then *Achitophel*, and once when *David* is in banishment, he fals first to *Absalom*, he loved to worship the sun rising, yea whils *David* the true sun was but over-cast with a cloud, he fals adoring that blazing star, that Comet only fed with the evaporations of pride and ambition, which shined for a while, and then went out in a stink.

Observ. 2.

Reasons why the most politick are not alwayes the most faithfull.

1. Because that cement, which conglutinates hearts, and makes true friends indeed, is grace and Goodnes, wherof many politick heads are utterly devoid, 1 Cor. 1. 26. *For ye see your calling Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.*

2. Politick men make their owne profit, the rule and square of their loves, they steere their course by the pole-star of their own good. And as in their actions, so in their affections, have an invisible end to themselves, which beginneth where that end endeth, which is apparent to others.

Vjs.

Doe not then undervalue and despise the love of those, who are of meane and inferior parts; wise men have made use of such servants, and found them more manageable, and more profitable, though their judgements were weaker, their affections might be stronger, than wiser men.

Object. 3.

Thirdly, observe; *False friends will forsake in time of adversity.* Hee that beleeveeth, that all those who smile on him, and promise faire in time of prosperity, will performe it in time of his want, may as well beleeve, that all the leaves that bee on trees at Mid-summer, will hang there as fresh, and as faire on New-years day.

Come wee now to consider, what good uses one may make to himselfe, from the unfaithfulnesse of friends, when they forsake us.

1 First consider with thy selfe, whether thou hast not beene faulty, in entertaining Tale-bearers, and lending a listning eare unto them: Solomon saith, *Prov. 16. 28. A whisperer separateth chiefe friends.* Whethersoever hee cometh, he bringeth with him, the fire, fuel, and bellowes of contention.

2 If herein thy conscience accuse thee not, examine thy selfe, whether there was not a *Lasum principium*, in the first initiation of your love: How came you acquainted, whereout grew your amitie, whereon was your intimacie grounded? Didst thou not first purchase his

his favour with the price of a sinne? for know, friends unjustly gotten, are not long comfortably enjoyed. Thus *Absalom*, by sordid flattery stole the hearts of the Israelites, descending too much beneath himselfe, 2 *Sam.* 15.5. As alwayes ambitious spirits, when they would personate Humility, over-act their part, and play basenesse: Wee see King *Hezekiah*, who procured *Senacharib*s love by his sacrilege, enjoyed not that purchase, which he made God and his Temple pay for, 2 *King.* 18. 16. For *Senacharib* no sooner received his money, but *hoc non obstante*, persisted in his former enmity and hostility against the Iewes, and as it followeth in the very next verse, sent up his Captaines to besiege Ierusalem.

3. If there be no fault in the inchoation; Examine, hath there beene none in the continuance of your friendship, hast thou not committed many sinnes, to hold in with him? If so, then it is just with God, hee should forsake thee: Thus Tyrants often times cut off those staires, by which they climbe up to their Throne: Yea, good Princes have often times justly sacrificed those their Favorites to the fury of the people, who formerly have been the active Instruments to oppresse the people, though to the enriching of their Princes. Hast thou not flattered him in his faults, or at least wise by thy silence consented to him? If so, God hath now opened thy friends eyes, he sees

sees thy false dealing with him, and hath just cause to cast thee out of his favour.

When *Amnon* had defiled his sister *Thamar*, the Text saith, 2 Sam. 13. 15. that *the hatred wherewith hee hated her, was greater than the love, wherewith hee loved her.* Poore Lady, shee was in no fault, not the cause, but onely the object, and the occasion of her brothers sinne, and that against her will, by his violence. Now to reason, *A minore ad majus*; If *Amnon* in cold blood viewing the hainousnesse of his offence, so hated *Thamar*, which onely concurred passively in his transgression, how may our friends justly hate us, if haply we have beene the Causers, Movers, and Procurers of their badnesse. If wee have added fewell to the flame of their ryot, played the Pandors to their lusts, and spurred them on in the full speed of their wantonnesse, deserve wee not (when their eyes are opened, to see what foes we have been unto them, under pretended Friendship) to bee spit in the face, kik't out of their company, and to bee used with all contumely, and disgrace?

4. Hast thou not idolatrized to thy friend? hath he not totally monopolized thy soule, so that thou hast solely depended on him, without looking higher, or further? *Tu patronus, si deseris tu perimus.* Thus too many wives

wives anchor al their hopes for outward matters, on their husbands, and too many children leane all their weight on their Fathers shoulders; so that it is just with God, to suffer these their wooden Pillars to breake, on whom they lay too much heft.

5. Hast thou not undervalued thy friend, and set too meane a rate and low an estimate on his love? If so God hath now taught thee, the worth of a Pearle, by loosing it? And this comes often to passe, though not in our friends voluntary deserting us, as *Achitophel* did *David*, yet in their leaving us against their wils, when God taketh them from us by death.

Quest.

But here this question may be demanded; whether is one ever againe to receive him for his friend, and to restore him to the old state of his favour, who once hath deceived, and dealt falsely with him?

Ans.

Many circumstances are herein, well to be weighed; first did hee forsake thee out of frailty, and infirmity, or out of meer spight and maliciousnesse? Secondly, hath he since shewed any tokens, and evidences of unfained sorrow? hath hee humbled himselfe unto thee, and beg Gods, and thy pardon? If hee hath offended mischievously, and persists in it obstinately: O let not the strength of thy supposed charity, so betray thy judgement, as to place confidence in him! *Samsen* was blind, before hee was blind; the lust of *Dalilah* de-

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prived

prived him of his eyes, before the Philistims bored them out, in that once and againe being deceived by *Dalilah*, hee still relied on her word: But if hee hath shewed himselfe such a Penitent, and thou art verely perswaded of his Repentance, receive him againe into thy favour. Thus dealt our Saviour with Saint *Peter*, Marke 16.7. *But goe your way, tell his Disciples, and Peter, Peter especially; Peter that had sinned, and Peter that had sorrowed, Peter that had denyed his Master; but Peter that went out and wept bitterly.*

6. Sixthly, and lastly, it may bee God suffers thy friends to prove unfaithfull to thee, to make thee sticke more closely to himselfe: Excellent to this purpose is that place, *Mica. 7.5. Trust yee not in a friend, put yee no confidence in a Guide, keepe the doors of thy mouth from her, that lyeth in thy bosome: For the Son dishonoureth the Father, the Daughter riseth up against the Mother, the Daughter in law, against her Mother in law; a mans enemies are the men of his own house.* But now marke what followes; therefore will I looke unto the Lord, I will waite for the God of my salvation. As if hee had said, is the world at this bad hand? is it come to this bad passe? That one must bee farre from trusting their neereft friends; it is well then I have one fast Friend, on whom I may relye, the God of Heaven. I must confesse these words of the Prophet, are principally meant

meant of the time of Persecution, and so are
applied by our Saviour, *Mat. 10. 21.* How-
ever they containe an eternall truth, whereof
good use may bee made at any time: Let us
therefore, when our friends forsake us, prin-
cipally relye on God, who hath these two ex-
cellent properties of a friend; first he is neere
to us, so saith the Psalmist, *Thy name is neere,*
and this doth thy excellent workes declare: They
have a speedy way, of conveying Letters
from *Aleppo* to *Babylon*, sending them by a
winged Messenger, tyed to the legs of a Dove;
but wee have a shorter cut to send our prayers
to God, by sending our prayers by the wings
of the Holy Spirit, that heavenly Dove,
whereby they instantly arrive in Heaven. As
God is neere to us, so hee is ever willing, and
able to helpe us: On him therefore let usever
relye; and when other Reeds bow or break,
or run into our hands, let us make him to
bee our staffe, whereon wee
may leane our
selves.

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GLASSE
FOR
GLUTTONS.

ROM. 13. 13.

Not in Gluttony.



Hese words are a par-
cell of that Scrip-
ture, that converted
Saint *Augustine*. He,
(as hee confesseth of
himselſe) at the first
was both erroneous
in his Tenets, and vi-
cious in his life,
when running on in full carreare in wicked-
nesse, God stopt him with his voyce from
T 3 Heaven,

Heaven, *Tolle et lege*, take up thy Book, and reade, and the first place which God directed his eye to, was these words in my Text, and after this time being reclaymed, hee proved a worthy Instrument of Gods glory, and the Churches good. Now as those receipts in Physicke are best, which are confirmed under the Broad Scale of Experience, and set forth with the priviledge of *Probatum est*; so my Text may challenge a priority, before other places of Scripture, because upon Record it hath been the occasion to convert so famous a Christian. Neither thinke, that the vertue of these words, are extracted by doing of this one Cure, or that my Text with *Isaac*, hath onely one blessing for him that came first, no by Gods blessing it may be cordial, for the saving of our soules. To day therefore part of *Samsons* Riddel shall be fulfilled in yourears: *Out of the Devourer came meat*, *Gluttony* that vice, which consumeth and devoureth food. The discourse thereof by Gods assistance shall feed us at this time.

Not in Gluttony.

DoR

Gluttony is a dangerous sin for any Christian to be guilty of.

Rea.

Because humane Laws hath provided no penalty for it. Men will be afraid to commit petty Lasciviousness, for feare of whipping; Felony for feare of branding, Murther, for feare of hanging; worse sins, for feare of having a Grave, whilst living. But it is too likely, that men will take leave

leave and liberty to themselves, to be Gluttons, presuming upon hope of Impunity, because mans **Laws** have ordered no punishment for it; yet as those offences are accounted the greatest, which cannot be punished by a Constable, a Justice, or Iudge of Assize; but are reserved immediatly to be punished by the King himselfe; so Gluttons must needs be Sinners in an high degree, who are not censurable by any earthly King, but are referred to be judged at Gods Tribunal alone.

Because it is so hard and difficult to discern; like to the Hecktick fever, it steales on a man unawares. Some sins come with observation, and are either ushered with a noyse, or like a snail, leave a slime behind them, whereby they may be traced, and tracted, as Drunkenesse. The Ephramites were differenced from the rest of the Israelites, by their lisping, they could not pronounce *H*, which then was a heave aspiration unto them, when it cost the lives of so many thousands. Thus Drunkards are distinguish't from the Kings sober subjects, by clipping the coyn of the tongue. But there are not such signes and Symptomes of *Gluttony*. This sinne doth so insensibly unite, and incorporate it selfe with our naturall appetite, to eate for the Preservation of our lives; that as Saint * *Gregory* saith; *It is a hard thing to discern, Quid necessitas petat, & quid voluptas suppetat, quia per esum voluptas necessitati miresur*: what

Rea. 2.

* Lib 30. Moral. ca. 28.
arte medium.

Rea. 3.

what is the full charge of food, which nature requires for our sustenance, and what is that sure charge, which is heaped by superfluity.

Because of the sundry dangers it brings, first to the soule, *Luke 21.34. Take heed lest your hearts bee oppressed with surfetting*: And indeed the soule must needs bee unfitting to serve God, being so incumbred. That man hath but an uncomfortable life, who is confined to live in a smoaky house. The braine is one of these places of the residence of the soule, and when that is filled with streames, and vapours arising from unconcocted crudities in the stomacke, the soule must needs *malè habitare*, dwell uncheerfully, ill accommodated in so smoaky a mansion. And as hereby it is unapt for the performance of good, so it is ready for most evill, for uncleannesse, scurrility, ill speaking; this being the reason, saith Saint Gregory, why *Dives* his tongue, was so tormented in Hell, because hee being a Glutton, with his tongue had most dishonoured God. Secondly, this sinne empaires the health of the body: the out-landish Proverbe saith, *That the Glutton digs his Grave with his owne teeth, hastens his death by his intemperance*; For if there were a conflict in *Rebeckaes* body, when two Twins were in her wombe, must there not bee a Battell and Insurrection in his stomack; wherein there is meat, hot, cold, sod, rost, flesh, fish; and which side soever wins, nature and

and health will bee overcome, when as a mans body is like unto the Arke of *Noah*, containing all Beasts cleane, and uncleane; but hee the most uncleane Beast, that contains them: Our Law interprets it to bee murther, when one is killed with a knife. Let us take heed wee bee not all condemned by God, for being Fellons, *de se*; for wilfull murthering our owne lives, with our knives by our superstitious eating. Thirdly, it wrongs the creatures that hereby are abused: Indeed they willingly serve man, so long as hee is a King over them, but they are loath to doe it, when he turnes Tyrant: So if when the Drunkard sings, the drinke sighes; when the Glutton laughs, the Meate grieves to bee so vainely mispent by him. God saith, *Hosea. 2. 9. That hee will recover his Flaxe, and his Wooll from the Idolatrous Jewes, Vindicabo*, I will rescue and recover them, as from slavery and subjection, wherein they were detayned against their will; and in such like tyrannie are the creatures, as Bread, Wine, and Meat tortured under the Glutton. Lastly, it wrongeth the poore; for it is the over-much Feasting of *Dives*, which of necessity maketh the Fasting of *Lazarus*, and might not the superfluous Meat of the Rich bee sold for many a pound, and given to the poore.

Come we now to consider, wherein *Gluttony* doth consist. I am not ignorant of that verse in *Thomas* :

Præproperè, lautè, nimis, ardentè, studiosè :
 But I will not march in *Sauls* heavie Armour, or confine my selfe to follow the Schooles directions herein ; I will goe against this *Goliath* of Gluttony, with my owne Sling and Stone, and use a private and plaine Method. This sinne therefore consisteth, either in the quantity of the meate, or in the quality, or in the manner of eating. In the quantity : And here it is hard to define the Omer of Manna, for every mans belly ; the proportion of meate for every mans stomacke ; that quantity of raine will make a claye ground drunke, which will scarce quench the thirst of a sandy Countrey. It is thus also in men, that proportion of meat surfetteth, and surchargeth the stomacks of some, which is not enough to satisfie the hunger of others, especially of those, who being young, have hot and quick digestion, of those who living in a cold clymate, and thereby have the heat of their stomacks intended, of those whose stomacks are strong, by reason of their labour and travell ; and not to speake of the disease, called (*Boulamya*) mens natures being thus diverse, by what standard shall I measure them ? let this be the rule, hee shall be arraigned and condemned before God, for *Gluttony* in the quantity of meat, who hath
 eaten

eaten so much, as thereby hee is disabled, either in part, or wholly, to serve God, in his generall, or particular calling, be his age, clymate, or temper whatsoever.

2. In quality, and that foure wayes,

1. When the meat is too young, *Exod. 23. 19. Thou shalt not seeth a Kid in his Mothers milke;* that is, thou shalt not eat it before it hath age, to bee just and firme flesh: Circumcision was deferred till the eighth day; one reason rendered by Divines, is because a Child before that time, is not *Caro consolidata*; and sure there is a time, before which Beasts and Fowles are not sollid, fast, and lawfull to bee eaten. I must confesse, wee are to live by the creatures death, they being borne are condemned to dye, for our necessity, or pleasure; and these condemned persons desire not a pardon, but deserve a Reprive, that they may be respited, and reserved so long, till they bee good and wholesome food, and not clapt into the Gluttons bowels, before they be scarce out of their Mothers belly. Secondly, when the meat is too costly; thus *Cleopatra*, macerated an *Vnion*, a Pearle of an inestimable worth, and dranke it in a health to *Marke Anthony*; a deed of hers as vaine, as the other wicked, when she poysoned her selfe. Thirdly, when the meats are onely incentives, and provocations to lusts, in some kind thereof; I could instance, were I not afraid to teach sin,

4.

by confuting it. Why is the Furnace made seven times hotter ; then ever it was before ? Is not the Devill of himselfe sufficiently mischievous ? Is not our owne corruption of it selfe sufficiently forward ? yea, head-long to evill ? But also wee must advantage them by our owne folly. Have wee vowed in our Baptisme to fight against, and doe wee our selves , send Armour , and Munition to our Enemy ? yea, many set their owne houses on fire , and then complaine they burne , *Labor est inhibere volantes, parcere puer stimulis, & fortius mterere loris.* Lastly, when the Meat is such , as is onely to increase Appetite ; when one before is plentifully fed. Such is the cruelty of the Spanish Inquisition ; that when they have brought a man to the doore of death , they will not let him goe in , when by exquisite tortures , they have almost killed him ; then by comfortable Cordials they doe againe revive him : And whereas of God it is appoynted , for all men once to dye : these mens cruelty makes men to dye often. Thus men, when they have stabbed and killed hunger with plentifull eating , with sauce , and salt meats of purpose , they restore it againe to life ; and for severall times , according to their owne pleasures , kill and recall , stab and revive their appetites.

3. In the manner of eating. 1. Greedily without

without giving thanks to God: Like Hogs, eating up the Maske, not looking up to the hand that shaketh it downe. It is said of the Israelites, *Exod. 32.6. The people sat downe to eat and to drinke*; there is no mention of Grace before Meate; and rose up to play, there is no mention of Grace after. Secondly, Constantly, *Dives* fared deliciously every day; there was no Friday in his weeke, nor Fast in his Almanack, nor Lent in his yeare: whereas the Moone is not alwayes in the full, but hath as well a wayning, as a waxing; the Sea is not alwayes in a Spring-tide, but hath as well an Ebbing, as a Flowing; and surely the very Rule of Health will dictate thus much to a man, not alwayes to hold a constant tenure of Feasting, but sometimes to abate in their dyets. Lastly, when they eat their meats studiously, resolving all the powers of their mind upon meat, singing *Requiem*s in their soul, with the Glutton in the Gospel, *Soule take thine ease, &c.* And whereas we are to eat to live, these only live to eat. Let us therefore beware of the sin of *Gluttony*, and that for these Motives.

I. Because it is the sin of *England*; for though without Usurpation, we may intitle our selves to the pride of the Spanish, Jealousie of the Italian, Wantonnesse of the French, Drunkenness of the Dutch, and Laziness of the Irish; and though these out-landish sins have of late bin naturalized and made free Denizens of *England*

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3.

Mot. 1.

Yet our ancientest Carte, is for the sinne of *Gluttony*.

Mot. 2.

It is the sinne of our age, our Saviour saith, *Mat. 24. 37. But as it was in the dayes of Noah,* so likewise shall the comming of the Sonne of Man be, *They did eate and drinke, &c.* That is, excessively; for otherwise they did eate in all ages. It is said of old men, that they are twise children; the same is true of this old doring World, it doth now revert, and relapse into the same sinnes, whereof it was guilty in the Infancy, wee on whom the ends of the World are come, are given to the sinnes of *Gluttony*, as in the dayes of *Noah*.

Mot 3.

The third Motive is from the time, *These seven full Eares, these seven fat Kine*; these seven weekes of Feasting, betweene Christmas and Shrovetide are past; these seven leane Eares, these seven leane Kine, the seven Fasting Weeks in Lent, are now begun: Practise therefore the counsell, which *Salomon* gives, *Prou. 23. 1. When thou sittest to eate with a Ruler, consider diligently what is before thee, and put thy knife to thy throat, if thou beest a man given to thy appetite.* This is thy throat, that narrow passage of Importance, guard it with thy knife, as with a Halbert, that no superfluous meat passe that way, to betray thy soule to *Gluttony*. But it is to be feared, that wee will rather turne the backs of our knives, then the edges; I meane we will use little violence to repress

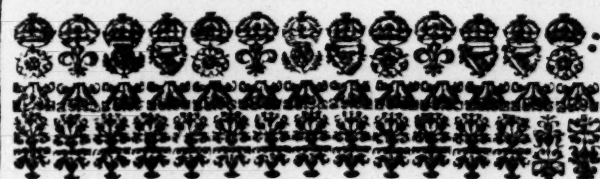
repreſſe and reſtraine our owne Greedineſſe, that our knives may therefore bee the ſharper; let theſe Whet-ſtones ſet an edge on them.

1. Consider the Bread that thou eateſt, is the Bread that periſheth: And our Saviour ſaith, *Labour not for the meat that periſheth, but for that which endureth to everlaſting life*: Biſcate is but periſhing Bread, though it may laſte two yeares; for what is two yeares to Eternity?

2. We ſhall periſh that eate the meat, but God ſhall deſtroy both it and that: And then the Glutton which hath playd the Epicure on meat, whiſt he lived, the wormes ſhall play the Epicures on him when he is dead; and whiſt the temperate Man ſhall give them but ordinary commons the larded Glutton ſhal afford them plentifull exceedings. To conclude this point, wary was the praſtiſe of *Job, Job 1.5.* *Who after the dayes of his ſons feaſting, were gone about, offered burnt Offerings to God for them; for he ſaid, it may be my ſonnes have ſinned, and curſed God in their hearts.*

So ſith *Gluttony* is ſo ſubtill a ſinne, and ſo hard to be diſcerned, when we have beene at a great Feaſt in the day; Let us ſacrifice our prayers to God, and ſue out a Pardon from him, leſt peradventure in the heart of our mirth, without our knowledge, and againſt our will we have inſeverably been overtaken with the ſin of *Gluttony*.

How



HOVV FARRE GRACE CAN BE ENTAILED.

2 TIM. I. 5.

*When I call to remembrance, the unfained faish,
which is in thee, which dwells first in thy
Grand-mother Lois, and thy Mother Eunice;
and I am perswaded that it is in thee also.*

Obseru. I.



HEN I call to remembrance. It is good to feed our soules on the memories of pious persons: Partly that we may be moved to prayse God in, and for his Graces, given to his Saints; and

partly that we may bee incited to imitate the vertues of the deceased. *Aha* was so taken

X

with

with the Altar at Damascus, *2 King. 16. 10.* that hee would needs have one at Ierusalem, made according to all the worke-manship thereof. When we call to mind the vertues of the deceased, and cannot but be delighted with their Goodnesse; let us labour to fashion our selves after their frame, and to erect the like vertues in our owne soules.

Obser. 2. *Godly Children occasion their Parents to bee called to memory:* Saint Paul beholding *Timothies* Goodnesse, is minded thereby to remember his Mother, and Grand-mother *Eunice* and *Lois*; they can never bee dead, whiles hee is alive. Good children are the most lasting monument, to perpetuate their Parents, and make them survive after death. Dost thou desire to have thy memory continued? Art thou ambitious to be revenged of death, and to out-last her spight? It matters not for building great houses, and calling them after thy name, give thy children godly education, and the sight of their goodnesse will furbish up thy memory, in the mouthes and minds of others, that it never rusts in oblivion.

Which dwelt first.

That is, which was an Inhabitant in their hearts: Faith in temporary Believers, is as a Guest, comes for a night, and is gone, at the best is but as a Sojourner, lodges there for a time;

time; but it dwelleth, maketh her constant residence, and aboad in the Saints, and servants of God.

Grand-mother Lois, and Mother Eunice.

Why doth not Saint *Paul* mention the Father of *Timothy*; but as it were blanch him over with silence?

Quest.

First, it is probable that Saint *Paul* had not any speciall notice of him, or that hee was dead before the Apostles acquaintance in that Family.

Ans. I.

2. Likely it is, he was not so eminent, and appearing in Piety; the weaker vessell may sometimes be a stronger vessel of honour: yea, the Text intimateth as much, *Act. 16. 1.* Behold a certaine Disciple was there named *Timotheus*, the sonne of a certaine woman, which was a Jewesse, and beleev'd, but his Father was a Greeke. Let women labour in an holy Emulation, to excell their husbands in Goodnesse; it is no trespasse of their modesty, nor breach of the obedience they vowed to their husbands in marriage, to strive to bee Superiours, and above them in Piety.

3. *Eunice* and *Lois*, the Mother and Grand-mother, are onely particularly mentioned, because deserving most commendation for instructing *Timothy* in his youth; as it is in the Chap. 3. ver. 16. Knowing of whom thou hast
X 2 learned

learned them, and that from a Child thou hast knowne the Holy Scriptures. For the same reason the names of the Mothers of the Kings of *Judah*, are so precisely recorded for their credit, or disgrace, according to the goodnesse or badnesse of their sonnes. Let Mothers drop instruction into their children with their milke, and teach them to pray, when they beginne to prattle.

Though *Grace* bee not entayled from Parent to Child; yet the Children of godly Parents have a great advantage to Religion; yea that five-fold.

1. The advantage of the promise; yea though they come but of the halfe blood, (much more if true borne on both sides) if one of their Parents bee godly, 1 *Corinth.* 7. 14. *For the unbelieving Husband is sanctified by the unbelieving Wife; and the unbelieving Wife is sanctified by the Husband, else were your Children uncleane, but now they are holy.*

2. Of good Precepts, some taught them in their Infancy, so that they can easier remember what they learned, then when they learned it, *Gen.* 28. 19. *For I know Abraham that hee will command his children, and his Household after him to feare the Lord.*

3. Of good Presidents, *Habent domi unde discant*; whereas the children of evill Parents see

see daily what they ought to shun, and avoyd, these behold what they should follow, and imitate.

4. Of Correction, which though untoothsome to the palat to taste, is not unwholsome to the stomacke to digest.

5. Of many a good prayer, and some no doubt steep in teares, made for them before, some of them were made, *Filium tantarum lachrymarum non peribit*, said Saint Ambrose to Monica, of Saint Augustine her son; Disdaine thou then out of an holy pride, to bee the vitious sonne to a vertuous Father, to bee the prophane Daughter of a pious Mother; but labour to succeed, as well to the lives, as to the Livings; the Goodnesse, as the Goods of the Parents.

Yea, but may the Children of bad Parents say; This is but cold comfort for us, and they may take up the words of the Souldiers; *Luke 3. 14. And what shall wee doe?*

First, if thy Parents be living, conceive not that their badnesse dispenceth with thy duty unto them, thou hast the same cause, though not the same comfort, with good children to obey thy Parents; this doe labour, to gaine them with thy conversation. It was Incest, and a fowle sinne in *Lor*, to bee Husband to his Daughters, and beget children on them; but it would bee no spirituall Incest

Object.

Ans. I.

in thee, to be Father to thy Father, to beget him in grace, who begat thee in nature, and by the Piety and Amiability of thy carriage, to be the occasion by Gods blessing, of his Regeneration; and what *Samuel* said to the people of Israel, *1 Sam. 12. 23. God forbid that I should sinne against the Lord, in ceasing to pray for you;* so God forbid thou shouldst ever leave off to have thy knees bended, and thy hands lifted up, for the conversion of thy bad Father. Moreover, labour more especially to shun and avoyd those sinnes, to which thy Father was addicted; and chiefly such sinnes, the Inclination whereto may depend from the temper and constitution of the body; so that a pronenesse thereto, may in some sort seem to be intayled to Posterity. Was thy Father notorious for wantonnesse? strive then to be noted for chastity; was hee infamous for Pride? Labour thou to be famous for Humility. And though thou must not be dejected with griefe, at the consideration of the badnesse of thy Parents; yet mayest thou make a Sovereaigneuse thereof, to bee a just cause of Humiliation to thy selfe.

If thy Parents bee dead, and if thou canst speake little good of them, speake little of them. What Sullenness did in *Abolon*, *2 Sam. 13. 22. Hee spake to his Brother Amnon, neither good nor bad:* Let Discretion do in thee, seale up thy lips in silence, say nothing of thy Parents

Parents: He is either a Foole, or a mad man, who being in much company, and not being urged thereunto, by any occasion will tell others, My Father lyes in the Fleet, my Father lyes in Prison, in the Counter: More witlesse is hee, who will speake both words, Vncharitable, and Vnnaturall, concerning the finall estate of his Father, in an eternall bad condition.

And I am perswaded, there is a three-fold kind of Perswasion, whereby one may be perswaded of good in another man.

1. The perswasion of Infallibility, and this onely God hath, *Act. 5. 18. Knowne unto God are all his workes from the beginning of the World, hee alone searcheth and tryeth the hearts and reins.* And they also have it to whom God immediately reveales it. Thus *Ananias* knew that *Paul* was a true servant of God, after it was revealed to him, *Act. 9. 15. For hee is a chosen Vessel unto me, to beare my name, before the Gentiles, and Kings, and the children of Israel.* And in this sense of infallible perswasion, we may understand, *Saint Paul* in the Text, because it is said *1 Tim. 1. 18. This Commandement write I unto thee, sonne Timotheus, according to the prophecies which went before upon thee, that thou by them shouldst fight a good fight.*

2. The perswasion of Charity, and this I must confesse is but weake, and rather a presumption, than a perswasion. *Charity, 1 Corinth.*

rinth. 13. 17. Thinketh no evil, it beleeueth all things, hopeth all things; And in this kind of Perswasion wee conceive that all men have faith dwelling in them, of whom wee know no just reason to conceive the contrary.

3. The Perswasion of a well, and strong grounded opinion, to make which, these three things must concur; first the party that conceives this opinion, must have a good judgement, and discerning Spirit, well to dive and pierce into the natures and dispositions of men. Secondly, He must be long acquainted with that person, of whom hee hath such an opinion; that faith dwelleth in him. Too bold are these men, who upon a superficial knowledge, and short conversing with any, dare peremptorily pronounce, that such an one hath saving grace and sanctity in him. These are Professors of spirituall Palmestry, who thinke that upon small experience they can see the Life-line (the Line of Eternall life in the hands of mens souls) where as for all their skil they often mistake the hands of *Esau*, for the hands of *Jacob*. Lastly, they must have intimate familiarity with them, and be not onely their acquaintance large, but in Ordinary. *Te intus & in cute novi.* Put all these three together, that one hath a discerning Spirit, long and intimate acquaintance with one, and hee may arrive at *Saint Pauls* perswasion in my

Text

Text, to be perswaded of faith dwelling in in him, with whom hee hath beene thus long, and intimately acquainted. And in this sense (though it may bee of the infal-
lible Perswasion by Revelation) under-
stand wee that, *2 King. 4. 1.* Now there
cryed a certaine Woman, of the Wives of the
sonnes of the Prophets unto Elisha, saying;
*Thy Servant, my Husband is dead; and
thou knowest that thy Servant did feare the
Lord.*

Yet for all this wee may set this downe for
a true Position; that the wisest of men
easily may, and sometimes are deceived
in counting them good, which are very
counterfeits, and especially in these ca-
ses.

First, in close natured men, such as lye in
at a close Guard, and offer no play, whose
Well is deepe, and men generally want
Buckets to measure them; so that one may
live twenty yeares with them, and bee ne-
ver a whit the wiser, in knowing their dispo-
sition.

2. In various, and inconstant men, which
like *Proteus*, never appeare twice in the same
shape, but differ as much from them-
selves, as from other men, and are onely
certaine in uncertainty; so that one can
build no certaine Conclusion on such
floting, flitting Sands; and even know

not what to make of them.

3. In men of an excellent nature, such as *Titus Vespasian*, was called *Deliciae humani generis*. This *Euphuia* presents it selfe in all outward signes and Symptomes; So like to Grace that it is often mistaken for it. Whereas on the other side, men of a rugged, unbrusht nature, such as were never lick't, hewen, or polisht, may bee slandered in many mens judgements, to bee altogether devoyd of Piety.

4. In affected Dissemblers, Hypocrisie is as like Piety, as Hemlocke to Parsley; and many one hath beene deceived therein.

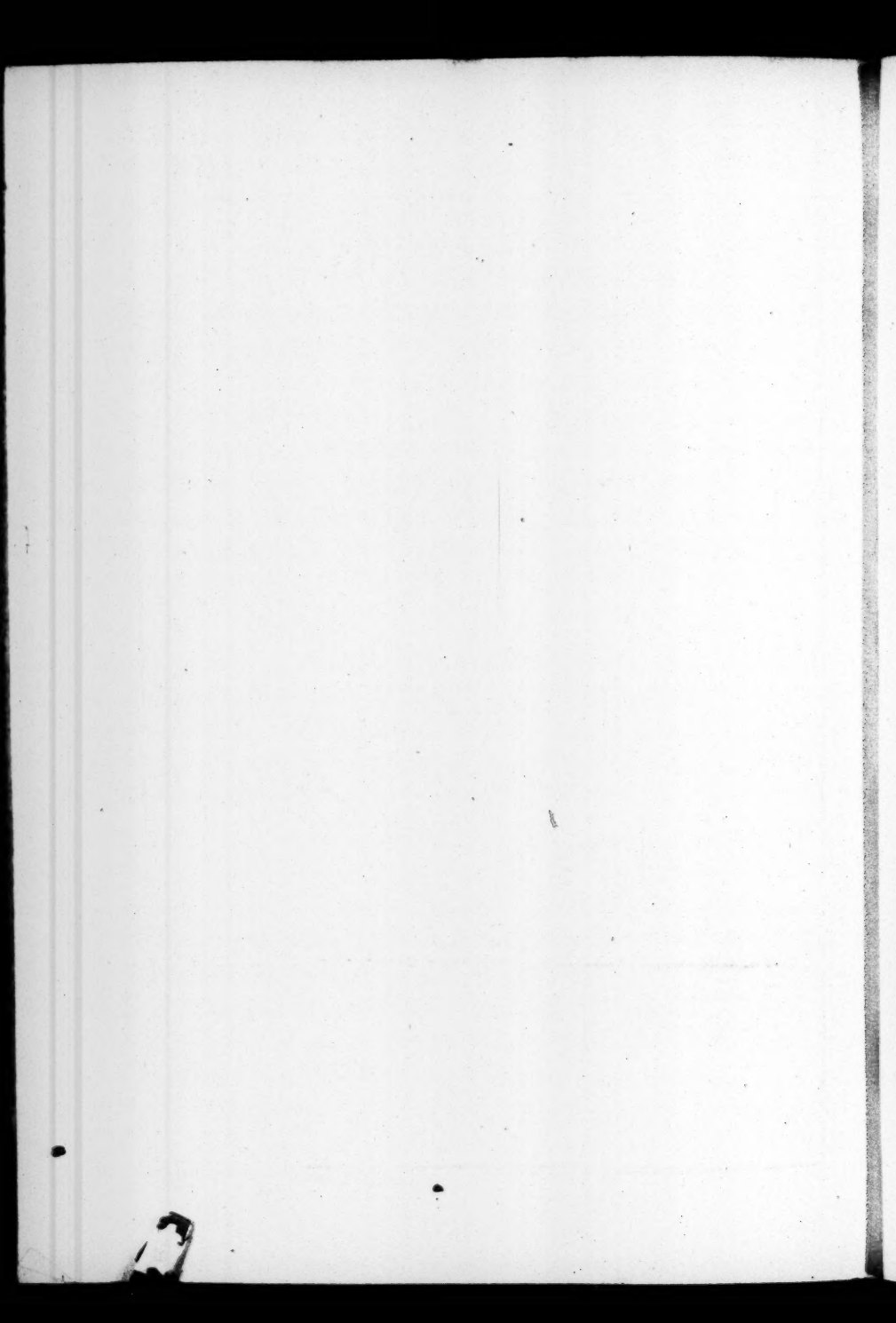
To conclude, if wee desire to passe a rationall Judgement on Faith in others, and Piety in their hearts: Let us first labour to have true Sanctity in our owne. One complayned to a Philosopher; that it was an hard thing to find a wise man. It is true (said hee) for hee must first bee a wise man that seekes him, and knowes when hee hath found him: So that on the matter, it is not one wise man, but two wise men, must meete together. So it is an hard thing to know true Sanctity in another man; because hee must have true Piety in himselfe, that knowes it, or else hee is an Incompetent Iudge, to passe a Verdict on a another. Let us therefore labour first to have

have true Grace in our hearts, that so with
Saint *Paul*, wee may bee perswaded
of Grace that dwels
in another.

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Y 2

A



A
CHRISTNING
SERMON.

2 KING. 5. 14.

*Then went hee downe and dipped himselfe seven
times in Iordan, according to the saying of
the man of God, and his flesh came againe,
like to the flesh of a little child, and hee was
cleane.*



IN this Chapter, *Naa-
man* the Syrian comes
hurrying with his
Horses, and ratling
with his Chariot to
the doore of the
Prophet *Elisha*, to
bee cured of his Le-
prosie. Now hee

said in his heart, (I could not have told his
thoughts, except first hee had told them mee)

Y 3

he

hee will surely come out to mee, and stand and call on the name of the Lord, his God, and strike his hand over the place, and recover the Leper: Thus hee thought, that the very noyse of the wheels of his Chariot, should call *Elisha* to come to him, because hee was Captaine of the Hoast of Syria, hee thought to be Commander of Gods Prophet, and hee expected a great deale of service from him, and truly hee might expect it: For the Prophet beate him at his owne weapon, out-shot him in his owne bow, out-stated him in statelinese it selfe.

1. Called him not in, but let him stand, at doore.
2. Came not to him in his person, but by a Proxie.
3. Sent him a plaine and cold answer, Wash seven times in Iordan.

By the way, I dare boldly say, *Elisha* in himselfe was not proud at other times, hee could fare hardly on Barley Loaves, and feed hungerly on plaine portage; but at this time his affecting of state, was both lawfull and necessary. First it was the sight of *Naamans* shoe, which made *Elisha* so high in the Instep; with the stately; hee would be stately; the rather because hee did perceiue that *Naaman* must bee humbled, before hee could bee healed; and
the

the proud flesh first taken out of his heart, ere the putrid flesh could bee cured in his body. Secondly, *Naaman*, though hee was a Prince, yet hee was but a Pagan; and in this respect, the lowest Hebrew was higher than hee; *Elisha* therefore would teach him to learne himselfe; that hee was not proper to receive so great favours, as being but a Goat, and no lost sheepe of the Fold of Israel. Lastly, *Elisha* was an extraordinary man, hee might well stand upon termes of double distance, who had a double portion of *Elijah's* Spirit.

You my Brethren of the Ministry, let us know, that wee succeed to the office, but not to the Eminencies, to the place, but not to the personall perfections of the Prophet *Elisha*. And let us know, that Humility is our Honour and Crowne; so that except wee be forced unto it against our wils, *Se descendendo*, to maintaine the Honour of God, and our office, to stand upon our points, let us leaving the Patterne of *Elisha's* stateliness, rather follow the president of Saint *Pauls* Humility, *I was made all things to all men, that by all meanes I might gaine some.*

To returne to *Naaman*: The mention of the water put him into a fire, hee burneth with Choler and Passion: Are not *Abana*, and *Pharpar*, Rivers of *Damascus*,
better

better than all the waters of Israel? May I not wash in them, and be cleane? so he turned and went away in a rage: Well, his servants come to him, to perswade him, and bring with them good Logick, and Ethicks, good Arguments, and good manners; good Logick reasoning *a minori ad majus*; If the Prophet had bid thee doe some great thing, wouldest thou have not done it? How much rather then, when he saith to thee, Wash and be cleane? Good Ethicks, my Father, my All-speaking in one person, so unanimously they consented in one opinion; Father, as if they had said, wee confesse thou art wiser then wee are, of more age, of more honour, yet you are neere unto us, you are deare unto us, wee wish your weale and welfare: O what a deale did they speake in a little, and how many sentences are comprised in this one word, Father: These words so wrought on *Naaman*, that the Lyon became a Lambe; hee that formerly had conquered his foes, now subdues himselfe, down came he in his stomacke, and downe comes hee in his person.

Then went hee downe, &c.

These words containe a Cure most strange, most true, wherein observe:

1. *The time wherein it was wrought, Then.*
2. *The sick man, (or if you please) since his ser-*

vants

vants have perswaded him, the Patient.

3. *The Disease, Leprosie.*

4. *The Physitian, the Man of God, Elisha.*

5. *The Physicke* { *Quid, Washing in Iordan,*
Quoties, seven times.

6. *The Effect and Operation thereof: And his flesh came againe, like the flesh of a little Child, and he was cleane.*

But as Gideon had too great an Army for his use, and therefore sent most of his Souldiers away; so the time commands me, to dismisse most of these points, and onely to retaine such with me, as are most pertinent to the present occasion. I begin with the time, wherein the Cure was wrought:

Then.

Then: When? After his servants had perswaded him: Whence observe,

Observe.

Wise men must sometimes follow the counsell of their Inferiours, as Naaman did of his servants.

The reason is, that wise men may bee deceived in those actions, wherein they themselves are parties, and interested, it is possible that Passion, prejudice, and Partiality one, or all of these, like so many Pearles, may blind the eyes of your Iudgement. Whereas such as looke on, may see more then those that play the game, and though in other respects their

Z

judge-

judgements be farre inferiour, yet herein they may be more cleare, because lesse ingaged: Yea, *Salomen* himselfe, though the wisest of Kings had a Counsell of aged men, that stood before him. And though this might seeme but the lighting of so many Candles to the Sun, yet no doubt hee knew wisely to make use of them, who in wisdom were farre beneath him. I have seene a dull Whet-stone set an edge on a Knife: yea, the wisest of men need not thinke scorne to learne of the worst of men, when we may be taught, not to take carking care by the Lillies, and yet providently to provide from the Pismire.

But then especially are wee to listen to the counsell of Inferiours, whose advise we know proceeds from a loving heart, and is aymed and levelled at our good, especially if they be such, that our credit and profit is imbarked in the same bottome with theirs, together they sinke, and together they swim; so that wee cannot suspect, dare not deny, and must confesse, that their advise lookes straight forward at our good, and squints not aside at any sinister respect. Wherefore, sometimes let *Abraham* hearken to *Sarah*, his wife, *Moses* the Jew, to *Iethro* the Gentile; *David* the Sovereigne, to *Joab* the subject; yea, let not *Apollo*, though eloquent, and mighty in Scripture, thinke scorne to learne his Christ-crosse from *Aquila*, and *Priscilla*.

Yet

Yet when Inferiours presume to commend their counsell to their Superiours, let it be qualified with these cautions.

1. Let them doe it seasonably, in a fit opportunity. Now opportunity is the Spirits of time extracted, or the quintessence of time at large, distilled, and such an opportunity must he waite for, who hopes to doe any good by his advise to his betters. *Abigail* was excellent hereat, *1 Sam. 25. 36.* *Shee told her Husband Nabal, nothing lesse or more, untill the Morning light:* Either because shee would not cast the pearle of her good counsell before a Swine, wallowing in Drunkenesse; or because shee thought her physicke would worke the better with him, if shee gave it him fasting.

2. It must be done secretly. An open re-proofe of our betters, is little better than a Libell. True it is, wee Ministers may publikely, (when occasion is offered us) reprove the vices of those, who in outward respects are far our Superiours, yet we must doe it Publikely, Secretly; publikely for the place, secretly for the manner. We are not to make in the Pulpit such an Hue and Cry after the Offender, that the capacity of the meanest may take him on suspection, whom we meane. No, let us deliver our Doctrines in common, and let the guilty conscience inclose it to it selfe.

3. They must doe it with all reverence, and humility, as the servants of *NAAMAN*, in my

Text. A Wool-packe doth conquer the strength of an Ordinance, by yeilding unto it: so there be many natures, which will beled, but may not be drawne, or dragged; and these may be broken with faire usage, that cannot be bowed with forcible dealing.

4. Let them pray to him, who hath the hearts of all men in his hand: like the Rivers of water, hee turneth them whether he pleaseth, that he would be pleased to prepare, and mollifie their hearts, to whom they are to adresse their counsell, that he would bow their eares to heare, their heads to conceive, and their hearts to practise, that advise which shall be commended to them for their good. And so much for the time. Come we next in the second place to the Physick prescribed, Water of *Jordan*. Whence observe.

Observe.

God appoints weak means by the vertue of his Institution, to accomplish great matters. Take a survey of all the parts of Gods service, and we shall find this true. Begin at the Font, there is plaine water of *Jordan*; yet by the vertue of Gods Ordinance, it washeth away originall sin. Passe from the Font to the Ministers Puc, there is stil plain water of *Jordan*, the weaknesse of the Word, and the folly of Preaching; yet Gods wisdom and power, to make the Goat a Sheep, the Lyon a Lamb, the Wanton chaste, the Passionate patient; yea, to revive such as are dead in trespasses and sins. Look on the Minister,

nister, here is still plaine water of *Jordan*, earthen vessels, men loaden with infirmities, like the rest of their Brethren, yet are they Dispensers of the mysteries of God. Proceed to the Communion-Table, there is still plaine water of *Jordan*, a morsell of Bread, and a Draught of Wine, yet these worthily received, signe and seale unto us, the body of Christ, and the benefits of his Passion.

Let us take heed, that wee take not exception, at the simplicity of Gods Ordinance. A Spanish *Don* having heard much of the fame of *Calvin*, travelled to Geneva, to see him; where finding him, both plaine in person, and poore in apparell, hee repented himselfe of his paines, and whom his eare did admire at distance, his eye did contemne, when present. Just such Valuers are carnal men of Gods Ordinances, they guesse the Jewell by the Case, and thinke nothing can be good, which is not gawdy. But surely were our eyes anointed with that Eye-salve, mentioned, *Revel.* 3.18. then (as Heraulds account the plainest Coats, the most ancient) better then those of a later Edition, which are so full of filling, that they are empty of honour) wee should see the inward state in the outward simplicity, and inward Majesty, in the outward meannesse of Gods Ordinance. When one of his Courtiers shewed the Great Turke the Sword of *Scanderbag* :
I see,

Vse.

I see, said he no such miracles in this sword, rather then in any other, that it should archieve such victories : Yea, but said one that stood by, If you had seene also *Scanderbaga*s Arme, with what a mighty force hee wielded this Sword, you then would change your resolution. So many say, they can see nothing in the water of Baptisme, more then in ordinary well water, they can see nothing in the world, in the Bread and Wine in the Communion, then in that in the Bakers panniers, or Vintners Cellar, no more in a Sermon, than in a civill Oration in a Guild-hall of the same length. But if they saw the Arme of God, with what a mighty strength hee enforceth these Ordinances, and how his invisible Grace attendeth them, they would be of another mind; Gaze then no longer on *Ehuds* hand, for that was lame, or on his Dagger, for that was short, but looke on Gods finger in *Ehuds* hand, and that can worke wonders. Looke not on the Ordinance, but on the Ordainer; on the meanes, but on the Meanes-maker; neither be offended at the meannesse of the one, but admire the Majesty of the other.

We

It confutes the Papists, who displeased, as it were at the simplicity of the Sacraments, as God hath instituted them, seeke to better and amend them by their owne additions : This they account plaine water in Baptisme too meane, and therefore they mingle it with
Creame

Creame, Oyle, Spittle, and other Ingredients, which I as little know what they be, as they know why they use them. Yea all their service of God, is not onely made sweet, but luscious to the palate of flesh, and they plainly shew by their baits, what fish they angle to catch; namely, rather to get mens senses, then their soules, and their eyes then their judgements. Not that I am displeased with neatnesse, or plead for nastinesse in Gods service; surely God would have the Church his Spouse, as not an Harlot, so not a Slut, and indeed outward Decencie in the Church, is an Harbinger to provide a lodging for inward devotion to follow after. But wee would not have Religion so bedaubed with lace, that one cannot see the cloath, and Ceremonies which should adorne, obscure the substance of the Sacraments, and Gods worship. And let us labour to be men in Christianity, and not only like little children to goe to Schoole, to looke on the guilt and gaudy Babies of our Bookes, and to be allured to Gods service, by the outward pomp and splendor of it. But let us love religion not for her clothes, but for her face, and then shall wee affect it, if shee should chance (as God forbid) to bee either naked, through poverty, or ragged through persecution. In a word, if God hath appointed it, let us love the plainenesse of his Ordinance, though therein there be neither warm water, nor strong
water

water, nor sweet water, but plaine water of Iordan.

Come we now to the *Quæstions*, how often? He dipped himselfe seven times; that is, hee went in, and washed himselfe, and came out againe, and went in, and washed himselfe, and came out againe, and so till the seventh time. Thou therefore, whosoever thou art, who art afflicted in body or mind, or any other way, doe not grudge against God, and grieve in thy selfe, if thy paine be not eased in an instant, if thy malady bee not removed in a moment: O tarry the Lords leisure (the Lords pleasure is the Lords leisure) waite and attend his time: Thinke not that thou shalt not be cured at all, because thou art not all cured at once. *Naaman* himselfe was not compleatly cleansed at the first entrance into *Iordan*, but it cost him seven times washing.

The number of seven is most remarkeable in Holy Writ, and passeth for the Emblem of perfection, or compleatnesse, as well it may, consisting of an Vnity in the middle, guarded and attended with a Trinity on either side. Once I must confesse, I find this number of seven to be defective, and too little; and yet the correction, and supplying thereof, still runs on a septinary number: *Shall I forgive my Brother seven times? yea said our Saviour, seventy seven times.* If any aske, why God pitched on this number, and imposed on *Naaman*; the best answer

answer I can make, shall be in the words of our Saviour, *Matth. II. Even so Father, because it pleased thee well*: Naaman was bid to wash seven times, and hee did wash seven times: Hence observe.

Wee must observe Gods Commandements, both in matter and manner, both in substance and circumstance: But some will say, had Naaman washed once more, or lesse, under or over seven times, would so small a matter have broken any squares? and would God have imposed any penalty on so sleight a forfeiture? I answer, things that are small in themselves, swell great, when they are either forbidden, or commanded by God: Looke upon *Lots Wife*, looking backe with carnall eyes, and it will seeme a small offence: O how flesh and blood could easily be her Advocate, to plead for her? What if she did look back? Shee did no more, and could doe no lesse, and be a Mother; Would you have her to beca Pillar of stone, before shee was a Pillar of salt? I meane so hard, so remorselesse, as not to send one farewell glance, to that unfortunate Citie, wherein shee had so much kindred and acquaintance: VVell, however we must know, the Offence was most hainous, by the heaviness of the punishment inflicted upon her.

And as it is thus in small things forbidden, so is it in small things commanded. They must

Doct.

bee precisely observed: In those generall Maps of the world, which are usually made in a sheet of paper; the least prick or poynt which can bee made with a pen, extends to five mile at the least: But I say the smallest Deviation and Declination, the least imaginable Deflection, from the commanded will of God, is an infinite distance from it, as breaking the command of an infinite God, and deserveth infinite punishment. Observe therefore, not onely all things considerable, but all things in Gods will: For indeed all things therein are considerable; not onely every Syllable, but every *Iota*, the least Letter; yea every prick, Comma, and Accent, hath his Emphasis, and must bee pronounced in our practise: As *Moses* therefore in making the Tabernacle, made it in all things alike, to the Patterne hee saw in the Mount, not a Knop or a Bole, or an Almond in the Candlestick, under or over; not a Bell or a Pomegranate in *Aarons* Coat, more or lesse; but *Concordat Copia cum Originali*: The transcript agreed with the Originall in all things; so let us precisely follow the instructions God giveth us; let us not willingly bee *Hetroclites* from his will; either Defectives, to doe too little, or Redundants, to doe too much; but let us bee truly regular, not washing more then seven times, with the superstitious man,
nor

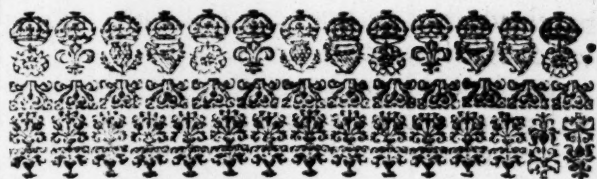
nor lesse then seven times with the prophane man ; but with *Naaman* in my Text, just seven times.

VWhen I compare our present occasion with this History wee have treated of, I find a great Resemblance betwixt them. Here is a little Child to bee cured of a Leprosie : For so may Originall Corruption fitly bee called: First for the Hereditarienesse of it, it is a successive disease, entayled from Father to Child, ever since the fall of our first Parent *Adam* : Secondly, from the over-spreading nature thereof, the Infection defiling all the powers of our soules, and parts of our bodies. Here also is the water of *Jordan* to wash it away, since Christ washed *Jordan*, by being washed in it, hee hath given it a power to cleanse our Originall Corruption : Some Theeves have eat off their Irons, and fretted off their Fetters with Mercury water ; but there is no way to worke off the Chaines of our Naturall Corruption, whereby our feet are hurt in the Stocks, the Irons have entred into our soules ; but onely by the VWater in Baptisme: Onely the Maiden-head, and Virginitie of the water, in the Poole of *Bethesda*, was medicinall to cure Diseases ; hee that came first was cured ; the second got no profit. But in our *Jordan*, our Water in the Font ; the vertue thereof is

not lessened in the using, the Child that is last baptized, shall receive as much benefit, as that which is first washed therein.

But herein I must confesse, there is a difference on the cure of *Naaman*, and this Child, he was totally, and perfectly cleansed from his Leprosie; but this Child is wash't but in part, so farre as is Gods pleasure. The condemning power of Originall Corruption is drowned in the Font; but though the bane be removed, the blot doth remaine, the guilt is remitted, the blemish is retayned, the sting is gone, the staine doth stay, which if not consented to, cannot damne this Infant, though it may hereafter defile it: Secondly, the finall peaceable-commanding power, is washed away in the Laver of Regeneration; though afterwards it may dwell in us: it shall not domineere over us; it may remaine there as a slave, not as a Sovereigne sure not as a lawfull one, be he ever resisted, often subdued, though never expelled. These things deserve larger Prosecution, but this is none of *Ioshua's* day, wherein the Sunne standeth still, and therefore I must conclude with the time.

Faction



FACTION CONFVTE D.

I COR. I. 12.

Now this I say, that every one of you saith, I am of Paul, and I am of Apollo, and I am of Cephas, and I am of Christ.



Vch is the subtilty of Satan, and such is the frailty of the flesh, though things be ordered never so wel, they will quickly decline. *Luther* was wont to say, hee never knew a good order last above fif-

teene yeares: This speedy decaying of goodnesse, you may see in the Church of *Corinth*,

Aa 3

from

from which *S. Paul* was no sooner departed, but they departed from his Doctrine. Some more carried by fancy, then ruled by reason, or more swayed by carnall Reason, then governed by Grace, made choyse of some particular Pastor, whom they extoll'd, to the great disgrace of his fellow Ministers, and greater dishonour of God himselfe. Now Saint *Paul* not willing to make these Ministers, a publike Example, concealeth their persons, yet discovereth the fault, and making bold with his Brethren. *Apollo*, and *Cephas*, applyeth to them and himselfe, what the *Corinthians* spake of their fancied Preachers. Now this I say, that everyone of you saith, I am of *Paul*, and I am of *Apollo*, and I am of *Cephas*, and I am of *Christ*.

Object.

But the Apostle herein hath made no good choyce, to mention *Cephas*: For hee was onely knowne to the *Corinthians*, by his fame, not by his person, seeing it appeares, not either in Scripture, or Ecclesiasticall Story, that ever *Cephas* (that is Saint *Peter*) was ever at *Corinth*.

Answer.

This hinders not the Application of the Apostle: Granting Saint *Peter* was never there; For many Ministers are most admired at distance, *Major è longinquo reverentia*: Like some kind of stufte, they have the best Glosse, a good way off, more then a Prophet in his owne Countrey. Thus the good esteeme, which

Tacitus.

which Forrainers have conceived of the Piety and Learning, of the *Geneva* Ministers, hath been the best stake in the hedge of that *State*.

I need not divide the words, which in themselves are nothing else but division, and containe foure sorts of people, like the foure sorts of Seed, *Mat. 13*. The three first bad, the last only, [*I am of Christ*] being good and commendable.

I am of Paul, as if they had said, there is a Preacher called *Paul*, his matter is so powerfull, his Methods so pleasing, his Doctrine so sound, his Life so sincere; his Preaching I affect, or his person I preferre, *I am of Paul*. Tush (saith another) what talke you of *Paul*? Indeed his Epistles are powerfull and strong, but his bodily presence is weake, and his speech of none effect; there is one *Apollo*, an eloquent man, and mighty in the Scriptures, hee stands highest in my esteeme; *I am of Apollo*: Fie saith a third, why name you *Apollo*, one that learnt the best part of his Divinity from *Aquila*, and *Priscilla*, a Lay-man, and a weake woman: There is one *Cephas*, that caught three hundred soules at the preaching of one Sermon; that is the man for my money: I will say of him, as *Gehazi* did of *Naaman*; As the Lord liveth I will run after him, *I am of Cephas*: Well, saith a fourth, *Paul* I know, and *Apollo* I know, and *Cephas* I know, men endowed with great Grace, and eminent Instruments of Gods glory,

glory, I acknowledge them as the Channell, but on God alone, as the Fountaine of Faith and Conversion, and doe attend on him alone in these his Instruments, *I am of Christ.*

Doct.

1.

2.

3.

4.

The Staple Doctrine herein to be observed, is this : *The factions affecting one Pastor above another, is very dangerous.* Indeed wee may, and must give a *famous part* of Reverence, and a *Benjamins Portion* of respect, to those, who (*Data paritate in ceteris*) excell in age, paines, Parts and Piety. In Age, for hee is a Traytor against the Crowne of old Age, who payeth not the Allegiance of respect due thereunto: Such Reverence the hoary haire of *Goufartius* did deserve, when for more then fifty yeares hee had beene a Preacher in *Geneva*. In Paines, being such as have borne the heate of the day; so that the stresse of the Ministry hath layen heaviest on their shoulders; such an *Elder is worthy of double honour*. In Parts, being stars of the first Magnitude, brightly shining, with their rich endowments. In Piety, which setteth a lustre on all the former. But the factious affecting of Ministers, lavishing by *whole sale* all honour on one, and scarce *Retaliating* out any respect to the other, rayling high Rampires to the prayse of the one, by digging deepe Ditches to discredit, and disgrace an other, is that which *Saint Paul* doth reprove in my Text, and wee must confute at this time.

Four great mischiefs will arise from this practise. First it will set enmity and dissention betwixt the Ministers of Gods Word.

Misch. 1.

I confesse, wee that either have, or intend to take on us the high calling, and holy Function of the Clergy, ought to endeavour by Gods Grace, so to qualifie our selves, that our affections never mistake the true object, nor exceed their due measure: But alas such is our misery (rather to bee bemoaned, then amended; the perfect removing whereof, is more to be desired, then hoped for) that as long as wee carry Corruption about us, wee are men *subject to like Passion with others.* Hence is it come to passe, that as the Grecians, *Act. 6. 1.* Murmured against the Hebrewes, *Because their Widdowes were neglected in the daily Ministration:* So Ministers will find themselves agrieved, that people in the partiall dispensing of their respect, passe them by unregarded. Perchance the matter may fly so high, as it did betwixt *Moses and Aaron, Numb. 12. 2.* *And they said, hath the Lord indeed spoken onely by Moses? Hath hee not spoken also by us?* It will anger not only *Saul*, a meere carnall man, but even those that have degrees of Grace, *Hee hath converted his thousands, but such a one his tenthousands:* These discords betwixt Ministers, I could as heartily wish they were false, as I doe certainly know, they are too true.

Misch. 2.

It will set dissention amongst people, whilst they violently engage their affections for their Pastors: The woman that pleaded before *Salomon*, 1 *King*. 3. *The living Child is mine* (said shee) *but this dead Child is thine*: Nay (said the other) *but thy sonne is dead, and my sonne is the living*. Thus will they fall out about their Pastors. The living Minister is mine; he that hath life, spirit, and Activity, in the manner and matter of his Delivery; but the dead Minister is thine; Flash in his matter, confuted in his Method, dreaming in his utterance; hee commeth not to the quicke, hee toucheth not the conscience; at the most with *Ioash*, King of Israel, 2 *King*. 13. 18. *He smites the Aramites but thrice*; Leaves off reproving a vice, before people bee fully reformed. Nay (saith the other) my Minister, is the living Minister, and thine is the dead one: Thy Pastor is like the fire, 1 *King*. 19. 12. Flashing in the flames of ill tempered, and undiscreeet zeale; *But the Lord was not in the fire*: or like the Earthquake, shaking his Auditors, with ill applyed terrors of the Law, *but the Lord was not in the Earth-quake*: whilst my Minister is like to a still voyce, *and the Lord was in the still Voyce*, stanching the Bleeding hearted Penitent, and dropping the Oyle of the Gospel into the wounded Conscience.

It

It will give just occasion to wicked men, to rejoyce at these dissentions, to whose cares, our discords are the sweetest Harmony. O then let not the Herdsmen of *Abraham* and *Lot* fall out: whilst the *Canaanites* and *Peregrines*, are yet in the Land. Let not us dissent, whilst many Adversaries of the truth are mingled amongst us, who will make sport thereat.

Misch. 3.

Lastly, it will cause great Dishonour to God himselfe, his Ordinance in the meane time being neglected. Heare is such dotting on the Dish, there is no regarding the Dainties: Such looking on the Embassadour, there is no notice taken of the King, that sent him. Even *Maries* Complaynt is now verified: *They have taken away the Lord, and placed him, I know not where.* And as in times of Popery: *Thomas Becket* dispossessed our Saviour of his Church: in *Canterbury* (instead of *Christ's Church*, being called *Saint Thomas Church*): And whereas rich Oblations were made to the Shrine of that supposed Saint, *Summo Altari nil*: Nothing was offered to *Christ* at the Communion-Table: So whilst some Sacrifice the Reverence to this admired Preacher, and others almost adored this affected Pastor:

Misch. 4.

God in his Ordinance is neglected, and the Word being the favour of life, is had in respect of persons.

To prevent these mischiefs, both Pastors and people must lend their helping hands. I begin with the Pastors, and first with those whose Churches are crowded with the thickest audience.

Let them not pride themselves, with the bubble of popular applause, often as causelessly gotten, as undeservedly lost. Have we not seene those that have preferred the Onions, and Flesh pots of Egypt, before heavenly Manna, Lungs before Braynes; and sounding of a voyce, before soundnesse of matter. Well, let Princes count the credit of their Kingdomes to consist in the multitude of their Subjects: Farre bee it from a Preacher, to glory when his Congregation swells to a Tympany, by the Consumption of the Audience of his Neighbour Minister.

Yea, when Pastors perceive people transported with an immoderate Admiration of them, let them labour to confute them in their groundlesse humours. When Saint *John* would have worshipped the Angel, *See thou dost it not (saith hee) worship God.* So when people post head-long, in affecting their Pastors, they ought to wave and decline this popular honour, and to seeke to transmit

transmit and fasten it on the God of Heaven. Christ went into the Wildernesse, when the people would have made him a King: Let us thun, yea fly such dangerous Honour, and teare off our heads, such wreathes, as people would tye on them, striving rather to throw Mists, and Clouds of Privacy on our selves, then to affect a shining appearance: But know, whosoever thou art, who herein art an Epicure, and lovest to glut thy selfe with peoples applause, thou shalt surfet of it, before thy death, it shall prove at the last pricks in thy eyes, and thornes in thy side, a great affliction, if not a ruine unto thee, because sacrilegiously, thou hast robbed God of his Honour.

Let them labour also to ingratiate every Pastor, who hath tolerability of desert with his owne Congregation. It was the Boone *Saul* begg'd of *Samuel*, *Honour me before my people*: And surely it is but reason, wee should seeke to grace the Shepherd in the presence of his Flock, though perchance privately wee may reprove him, disgrace him not publikely before those that are under him.

I am come now to neglected Ministers, at whose Churches, *Solitudo ante ostium*, and within them too, whilst others (perchance lesse deserving) are more frequented.

Let not such grieve in themselves, or repine at their Brethren. When Saint *John Baptists* Disciples told him: That all flock't to Iesus, whom hee baptized beyond *Iordan*: *I must decrease* (answered hee) *and hee must increase*. Never fret thy selfe, or vex out thy soule, if others bee preferred before thee, they have their time, they are *Crescents* in their waxing, full Seas in their flowing: Envie not at their Prosperity. *The Starres in their course did fight against Sifera*; thy course of credit may chance to bee next, thy turne of Honour may chance to come after. One told a Grecian *Statist*, who had excellently deserved of the Citie hee lived in: That the Citie had chosen foure and twenty Officers, and yet left him out: I am glad (said hee) the Citie affords twenty foure abler than my selfe: So let Ministers triumph, and rejoyce in this, that the Church yeilds so many men, better meriting then themselves, and be farre from taking exception thereat.

And let us practise Saint *Pauls* Precept, by Honour and Dishonour, by good Report and Disreput: Seven yeares have I served God in good esteeme, and well respected, by the time I have served God so long in disgrace and reproach, perchance the Circulation of my credit may returne, and with patience I may regaine the esteeme I have lost, and if otherwise

wife, let him say with *David*, *Lord here I am, doe with thy servant as thou pleasest.*

By this time mee thinkes, I heare the people saying unto mee, as the Souldiers to *John Baptist*, but what shall wee doe? Now the Counsell I commend to you, is this. First, ever preserve a reverent esteeme of the Minister, whom God hath placed over thee. For if a Sparrow lighteth not on the ground without Gods especiall Providence, surely no Minister is bestowed in any Parish, without a more immediate and peculiar disposing of God, and surely their owne Pastor is best acquainted with their diseases; and therefore best knoweth to apply spirituall Physicke thereunto. And as Gods Word hath a generall Blessing on every place, so more particularly is it sanctified and blessed there, to those Parishioners from the mouth of their lawfull Minister. Let not therefore the Sermon of a stranger, who perchance makes a Feast of set purpose, to entertaine new Guests, be preferred before the paines of thy owne Minister, who keeps a constant house, and a set Table, each Lords day, feeding his owne family. Wherefore, let all the Ephesians confine themselves to their *Timothy*; Cretians to their *Titus*; every Congregation to their proper Pastor. And I hope Pastors considering the solemne oath they tooke at their Institution, and the profit they

Remedy I.

they receive from their people, and how irrationall it is to take wages, and doe no worke, and the heavie account they must make at the day of Iudgement, will provide Milke in their breasts, for those who must suck of them. As for those, whose necessary occasions doe command their absence from their Flocks, let them be Curats of their Curats; over-see such, whom they appoynt to over-see their people. *Columella* gives this counsell to Husband-men, never keepe a horse to doe that worke, which may be done by an Ass, both because Asses are of a lower price, and cheaper kept: But God forbid Ministers should observe this Rule, and so consult with their profit, as to provide unworthy Substitutes, to save charges.

Remedy 1.

Let them not make odious comparisns betwixt Ministers of eminent parts: It is said of *Hezekiah*, 2 King. 18. 5. *That after him, was none like him, of all the Kings of Iudah, neither any that were before him.* It is said also of King *Iosiah*, 2 King. 23. 25. *And like unto him, there was no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, neither after him rose up any like him:* The Holy Spirit prefers neither for better, but concludes both for best; and so amongst Ministers, when each differs from others, all may bee excellent in their kinds. As in comparing severall handsome persons,
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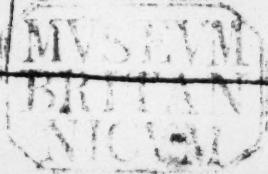
one surpasseth for the beauty of a naturally painted face : A second for the feature of a well proportioned body : A third for a grace of Gesture, and Comelineffe of carriage: so that Iustice it selfe may bee puzzled, and forced to suspend her Verdict, not knowing where to adjudge the Victory : So may it bee betwixt severall Pastors. Ones Excellency may consist, in the unsnarling of a knowne controversie; an other in plaine expounding of Scripture, to make it portable in the weakest memory. One the best *Boanarges*, an other the best *Barnabas* : Our Iudgements may bee best informed by one, our Affections moved by a second; our lives reformed by a third : I am perswaded there is no Minister in England, for his Endowments like *Saul*, *Higher then his Brethren*, *from the shoulders upwards*; But rather some hundreds like the Pillars in *Salomons* House, all of a height : But grant some in parts farre inferiour to others : was not *Abisbai*, a valiant, and worthy Captaine, though hee attayned not to the Honour of the first three ? And may not many bee serviceable in the Church, though not to be ranked in the first forme, for their sufficiencie ?

Let them entertaine this for a certaine truth, That the Efficacy of Gods Word depends not on the parts of the Minister; but on Gods blessing, on his Ordinance : Indeed

there is a Generation of Preachers, that come upon the Stage, before ever they were in the Tying-house, whose backwardnesse in the Vniversity, makes them so forward in the Countrey; where what they lack in Learning, they supply in boldnesse: I could wish, that as *Gen. 21. 19. When Hagers Bottle of water was spent, God opened her eyes, and shee went to the Fountaine againe*; So when these Novices have emptied their store of set Sermons they brought with them, that their Parents would remit them backe to the Vniversity, the Fountaine of Learning and Religion, to furnish themselves with a better stocke of sufficiencie: Such Ministers as these, I account as none at all; but as for those that have the *Minimum ut sic*, the least degree of tolerability, to enable them in some measure, to discharge their Office: God may bee, and often is, as effectually in, and by them; as by *Rabbies*, of farre greater parts.

To conclude, let us with one mind, and one mouth, advance the Glory of God, that thereby the Gospel may bee graced, Wicked men amazed; some of them converted; the rest of them confounded: weake Christians confirmed, to the grieve of Devils, Ioy of Angels, Honour of God himselfe: Amen.

FINIS.





Imprimatur,
THOMAS WYKES,
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